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PAUL B. MAVES and
J. LENNART CEDARLEAF

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OLDER PEOPLE AND THE CHURCH

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SET UP, PRINTED, AND BOUND BY THE
PARTHENON PRESS, AT NASHVILLE,
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TO THE MEMORY OF

MARTHA A. JAMISON

&

MARGARET A. JAMISON

Founders of the Arbuckle-Jamison Foundation, long-time supporters of the United Presbyterian Home for the Aged, Pittsburgh, and anonymous sponsors of one of the first religious radio programs to meet the needs of older people

FOREWORD

This book is the first comprehensive attempt to study the relationship of the Protestant churches to people over sixty years of age. In nontechnical language it summarizes the findings of many professional groups about older people and the aging process, pointing up those of significance for the pastor and other church leaders. In addition, it reports on two firsthand studies, one on pastoral care of older people and the other on group work with older people. Its purpose is to serve as an inclusive book of background material and concrete action suggestions for church leaders concerned with the ministry of the church to those in later maturity.

The volume and the studies on which it is based have been under the sponsorship and direction of the Department of Pastoral Services of the Federal Council of the Churches of Christ in America. Opinions expressed, however, are solely those of the authors, and do not necessarily represent the views of the Federal Council.

The plan for the study and the book came originally from Seward Hiltner, executive secretary of the Department of Pastoral Services. The department presented the proposal to the Arbuckle-Jamison Foundation, of Pittsburgh, in early 1946, requesting a sizable grant to cover the expenses of a two-year study. This grant was awarded, and was subsequently enlarged to cover the increase in cost of living on the part of the staff and to make possible certain supplementary projects which emerged as opportunities after the study was under way.

A progressive conference of The Methodist Church was considering at this same time a study of group work with older people in local churches. It proposed that the projects be merged, that the whole study be placed under the administrative direction of the Federal Council, and that the available Methodist funds be utilized as a part of the entire project with no strings attached. The special funds were supplied to this conference by the General Board of Education, and the Board of Missions and Church Extension of The Methodist

Church. The group work part of the study would have been impossible without this farsighted action on the part of the Methodist group. As an additional precaution against identification of churches, persons, or places, the Methodist conference remains anonymous.

We have given two years' full-time service to the study and report. Cedarleaf studied pastoral care of older people, and a summary of his findings is contained in Part II. He will publish a later volume entirely devoted to that subject. Maves studied group work, and also explored everything possible that was known about or had been done with older people by pastors, physicians, social workers, psychologists, and many other groups. His findings are contained in all of the book except Part II. He will later publish two or three reports of a more technical character.

Although this book carries our names and represents our work, it would have been impossible without the help and counsel of many other persons and agencies. The advisory committee to the study, appointed by the Federal Council's department, considered our procedures and findings with great care and considerable sacrifice of time, and was especially helpful in the early thorny planning stages of our work. Its members were Otis R. Rice, chairman, Roswell P. Barnes, Thomas J. Bigham, Jr., Carl Binger, J. Gordon Chamberlin, Russell L. Dicks, Shelby M. Harrison, E. M. Jellinek, C. E. Krumbholz, Benson Y. Landis, Howard D. McGrath, J. Kenneth Miller, Henry Patterson, John M. Pearson, Almon R. Pepper, and Virginia Stafford.

We acknowledge also special appreciation to the thirteen Methodist pastors who participated in the group work part of the study, and to the conference of which they are members. Their spirit, vision, and day-by-day help have been of immense value. It takes considerable inner security and courage to work with a brother minister looking over one's shoulder, and to offer one's errors and weaknesses as well as one's strengths for the benefit of the ministry as a whole. The Methodist Boards of Education and of Missions and Church Extension have also earned our appreciation for the freedom and confidence extended with their financial support.

We are equally indebted to the minister and governing board of the Middle Western church in which Cedarleaf served as associate pastor in his parish ministry to thirty-five older people, and to the administrator and board of an enlightened and excellently managed institution for older people in the same city, where Cedarleaf served as chaplain to thirty-five persons. While additional protection against any possible identification is afforded by not mentioning their names, we regret that the strong sense of gratitude which we feel cannot be more openly expressed.

We extend our appreciation also to the twenty parish ministers from many sections of the country who joined us in a two-day evaluation seminar on the tentative findings of the study before these were put into final form. This unique research device, of submitting findings to a group of potential "consumers" representative of several denominations, may well have been valuable to the men. It was of primary value to us.

A volume like this could not have been written unless there had been persons from many professions concerned about the broad problems of aging and of older people. A very large number of them have contributed to our knowledge and insight not only through their writings but by generosity of time in discussion with us. In addition to the many pastors, denominational leaders, superintendents of church homes for older people, and others in the churches who have helped us, we express appreciation to all the others as well. We acknowledge especially the help of Lawrence K. Frank, the late Clare De Gruchy, Rose McHugh, Ollie Randall, E. J. Stieglitz, and Margaret Wagner.

Mildred E. Schottler and others have typed and handled with great efficiency a multitude of preliminary documents throughout the two years of the study. Margaret Parker did accurate typing on the final manuscript. We are also grateful to the Chicago Theological Seminary, which gave us excellent quarters away from telephones and parishioners, where we could put our book into final form.

Our feelings of appreciation extend to many persons and agencies, but our largest measure of gratitude is to the Department of Pastoral Services of the Federal Council, to its executive secretary Seward Hiltner, and to the Arbuckle-Jamison Foundation.

The department initiated the study, selected us to carry it out, gave us essential counsel and help at every stage of procedure, and left us free to report our findings as we saw them.

Were it not for his refusal in the face of our insistence, Seward Hiltner would be a co-author of this book. Not only did he conceive the idea of the study, but every stage of its administration and execution has been under his direction. The final writing of every chapter, and indeed of nearly every sentence, has been a process of creative interaction in which he joined with us. It is he who is chiefly responsible for what we believe to be the readability and unity of the volume.

We are immensely grateful to the Arbuckle-Jamison Foundation for its support of the study. Its trustees, George R. Craig, Clara Dravo, and J. Sidney Hammond, not only saw the great potential values of such a study, but had confidence in the ability of the Department of Pastoral Services and its staff to carry it out. When some new opportunities were disclosed in the course of the study, the foundation's additional grant enabled us to broaden the scope and increase the values. Our debt to the trustees, and to the fund they hold in trust, is also acknowledged in our dedication of the book.

Finally we want to thank our wives. It is not easy to live with a husband who has research and writing constantly on his mind. If he happens to be under forty, yet spends his days and nights preoccupied with senescence, the connubial fortitude required is greater. Mary Carolyn Maves and Agnes S. Cedarleaf have contributed more than they know to this book.

We are only on the threshold of knowledge of aging and older people, and of the potentially creative relationship between those in later maturity and the Christian churches. Our book is therefore not definitive. But we hope it may initiate a vision, inspire a program, and provide some operational principles which will eventually help all older persons to add life to their years.

PAUL B. MAVES
J. LENNART CEDARLEAF

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PART I

Aging and the Church

1

A NEW FRONTIER for the CHURCH

For the first time in human history people over sixty years of age now constitute a significant proportion of the population. In 1949 about 11 per cent of the people of the United States will be sixty or over. In 1900 it was less than 7 per cent, and a hundred years before that, less than 3 per cent.

No civilized society down through the ages has failed to pay some attention to older people. In ancient Jewish life, and through most Oriental countries, the oldest man continued to be head of the family until his death. But the place and importance of older people were significant symbolically and not in numbers. In King Lear, Shakespeare could dramatize the tragedy of a voluntary retirement for which inadequate preparation had been made. But the Avon dramatist was saved the necessity of considering this problem on a mass production scale.

The increasing size of the older group confronts the Christian churches with a major, not just another, challenge. This has two aspects. On the one hand there is a volume of need to be met which no other generation has known, not even that immediately past. And on the other hand there is resident in the older population a quantity of potential service and leadership unparalleled in any former time. The twofold challenge is: Can the church meet the needs, and can it call forth and direct the potential leadership and service?

Most public discussion of older people has been as "problems." And it is undeniable that their growing number does pose economic, political, and other social problems. But we recently witnessed on a vast scale something of what can happen when society considers the resources of this group as well as the problems they pose. During World War II, when the need for manpower became urgent, thousands of older people were called back into the industrial, service, and agricultural occupations from which they had lately been excluded. Their response and their productivity were amazing.

Without removal of older people from the shelf on which they had been placed, even the war itself might have lasted longer.

A church or a pastor may have become aware of this new frontier for the ministry, older people, in many different ways. But the awareness is certainly growing.

Here is Pastor Gates of Elm Street Church in Center City. One day he realized that it was becoming more and more difficult to secure certain kinds of volunteer services from his young people. More of them were going to college, spending their evenings studying. Those who were working had longer hours of work and of travel to work, and the pace of their lives made it difficult for them to wrap the boxes for overseas relief and to perform the other volunteer services which had previously been their responsibility. But the older people took over, had indeed taken over before Pastor Gates quite realized what was happening.

Pastor Gates counted up. That cabinetworking job, who had done that? A man of sixty-six. That paint job on the outside trim? A man of sixty-eight. Who was taking charge of the work of the home department? The older woman's Bible class. Which members of the board were most helpful last spring when all that investigating had to be done to get ready for the new heating system? Holloway and Murch, of course, seventy-three and sixty-four years of age respectively. Pastor Gates began to look in a new light at his older people.

A retired minister we shall call Pastor Humphrey became a tower of strength in one small town. The small church in this community was served by a minister whose residence was in another village. In exchange for limited services the retired minister was given free rental of the unused parsonage. The pastor in charge made Pastor Humphrey a kind of associate minister, consulting him in the over-all planning and utilizing his large stock of local information. He encouraged the older man to attend some seminars on pastoral work and other significant meetings. As a result Pastor Humphrey became highly enthusiastic about the use of more effective methods in pastoral work, and began to keep records of his pastoral visits as a contribution to this study. He found a renewed interest in life and service as a minister of the gospel. He was helped to feel that he was needed and useful, as in fact he was.

Pastor Henry Smith, who realized that in a few years he would be forced to retire because of his age, began to think about the problems of older people as he tried to plan for his own retirement. He thought with concern about the radical reduction in his income, about the slender margin of savings he had been able to accumulate, about the work which had given his life meaning and from which he had received so much satisfaction that he had not developed many other interests. He owned a little house in a community he had once served as a pastor, but what could he do with his time? And then he thought: "What about the members of my congregation who are also facing enforced retirement?"

Pastor Harvey White, who served on the board of a church home for the aged, became concerned about the long waiting list of persons who were seeking admission to the home. He noted also that the home was having difficulty with its finances because under its old system of admission fees individuals did not contribute enough to pay for their care, which was becoming more and more expensive. The income from endowments had also dropped. This led him to consider the changing character of the problem of care of older people, and to ask what other agencies and homes were doing.

A RISING TIDE OF INTEREST

Many laymen as well as ministers are becoming interested in the potentialities and the problems of older people. The increasing number of articles on the subject which have appeared in recent years is astonishing. The books which have appeared with such titles as *How to Retire and Like It, The Second Forty Years, The Best Years,* and *Aging Successfully* have become almost a flood. Nearly every issue of any newspaper carries notices of a seventy-fifth anniversary, a one-hundredth birthday celebration, or some outstanding achievement or unusual activity of persons who have passed their allotted three score and ten years.

Public attention was first called to this new problem of older people in the early 1930's by the astonishing rise of the Townsend movement, which claimed millions of adherents and caused politicians to tremble before its pressure. The Townsend movement waned somewhat after the enactment of the Federal Social Security Act in 1935.[1] Since then both public and private welfare agencies have developed work for older people, with special workers assigned to it.

In several large cities counseling centers for older people have been set up, such as the pioneering Old Age Counseling Center established in San Francisco by Lilien J. Martin and Clare De Gruchy.[2] Centers in Los Angeles and New York carry on similar work.[3] A retired professor of psychology in Kansas State Teachers College has started a school for older people. In many cities clubs and recreation centers for older people have been springing up under nonsectarian or interdenominational auspices, usually in cooperation with departments of public welfare or councils of social agencies. New York, Philadelphia, New Orleans, Cleveland, and Rochester, among others, have such programs.[4] Courses in gerontology (the science of the aging process) have been offered in some universities, notably New York University and the University of Chicago.

Over a ten-year period, from 1936 to 1946, *Recreation Magazine* carried twenty-two articles on recreation for older people and in addition listed innumerable clubs in various cities from New York to San Francisco, Detroit and Chicago to New Orleans, Birmingham, and St. Petersburg. These clubs bear such names as Three Quarters Century Club, The Friendly Club, The Golden Age Club, Borrowed Time Club, and The Seventy Club. The National Recreation Association has issued a special booklet on recreation for older people for the guidance of local communities in such programs.[5]

The General Board of Education of The Methodist Church has assigned a full-time worker to the promotion of church programs for older people, and has completely revamped its *Home Department Quarterly* especially for these people.[6] Other denominational boards of education are developing programs for older people. Some local councils of churches have begun attempting to develop special programs to meet the needs of the older people upon a community-wide basis.

THE DEVELOPMENT OF GERONTOLOGY

Among several kinds of scientists there has been an increasing concern for the problems of older people. There has been such a demand upon general hospitals and nursing homes to care for the chronically ill, many of whom are older people, that the function of serving the acutely ill, for which most of them have been designed, has been threatened. Mental hospitals are filling up with older patients, and most of them are of necessity preoccupied with custodial care at the expense of psychotherapy. Out of this situation has come the concern for the construction of more new-type hospitals especially adapted to the needs of the chronically ill.

In the field of medicine the specialty of geriatrics (treatment of diseases of the aged) is receiving greater interest. The term is said to have been coined in 1910 by Ignatz Leo Nascher, who wrote the first textbook in the field in 1914.[7] In 1939 a club for research in aging was formed, and in that same year the Josiah Macy, Jr. Foundation financed a conference on problems of aging, the proceedings of which were published as the generally definitive text in this field.[8] In 1940 the United States Public Health Service created a unit on gerontology, which the next year held a conference on mental health in later maturity.[9] In 1945 the Gerontological Society was formed to stimulate and correlate information and research in the whole field of aging. Since January, 1946, the society has published the quarterly *Journal of Gerontology*.[10] *Geriatrics* began publication in the same year.[11]

Not only in the medical field but also in the psychological and sociological fields a number of studies are under way. Some are of major importance with full-time staffs. Some states are setting up bureaus of geriatrics to deal with the medical problems of the aged in the state and to correlate programs for their care.

Lawrence K. Frank, president of the Gerontological Society, has said that

> gerontology reflects the recognition of a new kind of problem that will increasingly command the interest and devotion of a variety of scientists, scholars, and professional workers, all of whom are needed to study such problems as human growth, development and aging, ecology and regional planning, mental hygiene, human conservation, or cultural change.[12]

The approach to gerontology by many kinds of specialists working together on a wide front is an application to the field of knowledge of a new method of research and planning which bears promise of rich fruit.

It seems evident, in view of the rising tide of interest in older people among all professional groups, that a discussion based upon careful study of religious ministry to older people is imperative. The minister and the church cannot sidestep the problems of an aging population without considerable loss of effectiveness and relevance in our present situation. Neither can they minister to the younger generations effectively while neglecting the older people, for they form a very important part of the human climate in which youth is nurtured.

After her retirement from the department of psychology at Leland Stanford University, Lilien J. Martin developed one of the first guidance centers for preschool children in the United States. It was soon found that many of the problems of young children grew out of relationship with an older person in the home. As the director asked her staff what should be done in a particular case, one of the workers facetiously said they would have to "scrap Grandpa." After a moment's thought the director said: "No, let's not scrap him. Let's salvage him." The story of what happened as a result of that decision is told in the writings of Lilien J. Martin and Clare De Gruchy.[13]

Here is a new frontier for the ministry, to be approached with new tools and new techniques as well as with a more effective use of those we already have.

CAUSES OF THE PROBLEM

The present problems of older people are a reflection of the social trends, chiefly of the last half century. Two factors have been especially influential. The first is that older people constitute an increasingly large group both numerically and in proportion to the total population of the United States or of almost any other country. In 1940 there were 13,747,654 persons in the United States sixty years of age or over. They constituted 10.5 per cent of the total population.[14] This represents an increase, of those over sixty in the United States, from 6.4 per cent in 1900, to 7.4 per cent in 1920, and 10.5 in 1940.[15] Another way to illustrate this shift in the composition of the population is to note the median age. The median age, or the age which has as many persons above it as below, shifted from 16.7 years in 1820, to 22.9 years in 1900, to 29 years in 1940.[16]

This means that at present in the average parish one out of every ten persons is sixty years or over. If one subtracts that portion of the population which is under twenty-one years of age, it means that one out of every seven adults is sixty years of age or over. Since these figures are based upon the 1940 census, they would now, upon the basis of recent estimates, have to be shifted upward. Such things as the unanticipated discovery of the sulfa drugs and penicillin, which have greatly reduced deaths from such diseases as pneumonia, have within the last decade thrown estimates of the upward swing of the age population out of line. They help people to live longer.

There have always been a few hardy or lucky individuals who lived to a ripe old age in every period of history. But this is the first time that large numbers will be living on into later maturity.

The reasons for this increase in the number and proportion of the aged in our population are the falling birth rate on one hand and the prolonged duration of life on the other hand. The birth rate fell from 25 per 1000 in 1915 to 16 per 1000 in 1933.[17] While the birth rate has taken a slight spurt upward during and since World War II, experts are agreed that it will never again approach the 1915 level. This means that there are fewer infants and children in the population in proportion to the adults. At the same time the average duration of life has risen sharply. In 1800 the average duration of life was about thirty-five years, not much higher than that which prevailed in the days of Julius Caesar. By 1850 the average duration had risen to a little more than forty years. By 1900 it was up to nearly fifty years. In 1940 it had risen to more than sixty-three years.[18] Statisticians of the Metropolitan Life Insurance Company have estimated that at present the average for the American white population is 66 years, with an average length of life for women of 69.5 years and for men of 64.5 years.[19]

This increase in longevity may be accounted for by two sets of factors, according to Louis I. Dublin.[20] First, the rise in the standard of living has meant better sanitation, better personal hygiene, and an improvement of working conditions, including the elimination of many occupational hazards. Second, there have been tremendous advances in the whole field of medicine and of public health administration. Infectious diseases have been brought under control by such means as inoculation, by control of food and water supply, by refrigeration, by fly control, and by the quarantine of infected persons. Infant mortality has been reduced by two thirds. The use of antisepsis in surgery and in the treatment of wounds has reduced infections following operations and injuries. The development of synthetic vitamins and the increased knowledge of dietetics have given medicine the means to eliminate the deficiency diseases and to build up resistance to nearly all diseases. This means that now the chief hazards to life are the so-called degenerative diseases or the chronic diseases which afflict mainly older people, such as the diseases of the heart, the circulatory system, the kidneys, and cancer.

Along with this phenomenal increase in the number and proportion of older people in the population, which makes them increasingly important in social planning, the problems that these persons face have been intensified and increased by the changes that have been taking place in society. The adjustments that persons have to make after sixty are more difficult and numerous today than they were for those who lived to be sixty a half century ago.

The rapid industrialization of society has removed much of the control over employment from the individual. The older worker now ordinarily faces compulsory retirement from work in the sixties, with little training or opportunity to find employment in other fields or to employ himself. This means loss of income from employment, loss of status, and being suddenly faced with an abundance of leisure which often he is not prepared to use constructively. In a rural society it was possible for the worker to taper off gradually, doing the things which were within his capacity. Even after retirement many a farmer continues to keep chickens, to make a garden, and perhaps to milk a cow. At any rate he can always do chores around the house.

The shift from a rural to an urban society has affected housing to such an extent that families living in apartments rarely have room to take in and care for their aged relatives without great inconveniences and many irritations from the crowding and loss of freedom for all persons concerned. The smaller number of children in modern families means less security both financially and emotionally for older people. Where formerly six grown children could support their parents without too great a strain, one or two now find it almost impossible. If there is but one child, and something happens to that child, the parent is left alone. In addition, the changing pattern of family life often makes grown children less desirous of helping their parents, and their parents less willing to be helped by their children. Even those aged parents who are well taken care of physically in the homes of their grown children may experience a great loneliness because they are really not a part of the family and are often left out of many family activities.

Many older people find it hard to locate a place to live which is within their means and has the conveniences they need. So older people are often found in tumble-down apartments or in cheap lodgings on side streets, often on the third floor. Even those who can afford to hire help find that increasingly difficult.

While all this has taken place, the increasing dependency upon money income has subjected the individual more completely to the fluctuations of the business cycle, making it almost impossible for him to save enough money to see him through his retirement. It may be estimated that between forty and fifty thousand dollars would be needed by the average worker at the time of retirement in order to be sure of providing an average American standard of living for himself and his wife. Even if he were the beneficiary of the maximum benefits now available under government programs of Old Age Insurance, he would still need to have saved in addition from twenty-five to thirty thousand dollars or its equivalent at the time of retirement. Most people, therefore, have to face the possibility of at least partial financial dependence in their later maturity.

But perhaps the most important social fact confronting older people today is what they sense as the hostility of society toward them just because of their age. This has in turn accentuated a general fear of growing old. The most damning thing a late president thought he could say about the Supreme Court was that it was composed of "nine old men." There are several reasons for this attitude. Social changes have been so rapid, and the technological development so great, that many older people whose training was sufficient to enable them to get along in a simple agrarian society with its intimate small-scale relationships were not able to keep abreast of these developments. Bewildered and confused, they became resistant to the changes they could not comprehend. For the same reasons the younger generations have grown accustomed to thinking of them as "mossbacks," "has-beens," and "old fogies."

This tendency has been intensified by the influx of immigrants from Europe, the majority of whom were relatively uneducated. They may have known a trade or followed a craft in the old country, but here most often they became unskilled laborers in factories and mines and on farms. Many of their children, unaware of the wealth of culture their parents had brought with them, and impressed by the pressure toward Americanization, became ashamed of their parents, revolted entirely from their parents' old-country ways, and therefore accentuated the rift between the generations.

Leo Simmons, professor of anthropology at Yale University, has pointed out that in most primitive societies the aged were held in great veneration and respect.[21] The very hardiness and vigor which enabled them to survive were the qualities which evoked such veneration. There were few of them, and in the absence of written means of communication they were the chief tribal sources of knowledge and information. Indeed they were often permitted to hold major positions of leadership. They were also given work to do which was within the limits of their declining physical strength. In some American Indian tribes, for example, when the men grew too old to hunt, they could fish, or watch the flocks, or teach the children. When they were too old to fight they could sit in councils of war as advisers. In old China it has often been noted that men looked forward to growing old, when they would have sons to support them and would be free to do the things they wanted to do.

Gertrude R. Davis, a social worker, has said:

> In a society driving for change, progress, and success—which may be one way of defining the dynamic principle of our cultural pattern—the contribution that can come from age and experience is often disregarded. In a more static society, the old, and therefore the more experienced, have something to offer the younger generation, be it a way of life, a tradition, or a craft handed down from father to son. In other national cultures, notably Scandinavian, life for the aged reflects achievement and joy in living.[22]

In our society the children often strive to be in a social class above that of their parents rather than follow the parental pattern. This drives another wedge between the generations. It is not strange to note marked feelings of inferiority among older people, or to find that many of them develop feelings of neglect or persecution when in fact they may have been rejected by society, and especially by their employers and their children.

Another social factor that makes the adjustment of older people more difficult today is the increasing mobility of our population. With one son in Florida, another in Minnesota, and a daughter in Texas, the father and mother may be able to maintain a family home in Iowa, but they may have moved from Iowa to Ohio and then on to California. The family is divided, has no home soil, and has only new and no old friends. At least a third of American families exist in relative isolation from the communities in which they live. All of this makes it more difficult for older people to escape loneliness.

THE NEGLECT OF OLDER PEOPLE

As one surveys the field of work with older people, he is forced to the conclusion that in spite of many fine things that have been done and that are being projected for older people, nevertheless they are seriously neglected. In a sense they are the "lost generation" of today. As Margaret W. Wagner, a social worker, has put it: "Vast numbers of the aged are frozen in a continual depression," regardless of the degree of prosperity among other groups.[28] They are well off during neither general prosperity nor general depression.

One reason for this neglect is that we have not been aware of what has been happening until suddenly we now find large numbers of the aged in our midst. We have not planned how to assimilate them creatively into our culture. Unable to compete in a laissez-faire situation, they have been pushed to the wall and their distress has been thrown up to them as personal failure. If neglect is to be turned into intelligent concern, we must begin by distinguishing the false notion of personal failure from the real fact of distress.

It has often been assumed that nothing can be done for older people except to make them comfortable until they die, or that they want nothing but physical security. Therefore care for the aged has been frequently limited to custodial care. We have thought mainly in terms of homes for the aged or of doles of money. The contrast between what we have thought older people want, and what they really want most and need, is sharply pointed up in a study made by Belle Boone Beard, head of the department of social studies at Sweet Briar College. She presented questionnaires to a large number of people of all ages, asking them to tell what they thought they would most like to have when they reached the age of seventy. Younger people almost invariably thought they would place financial security and freedom from responsibility at the top of the list. In contrast, older people almost always headed their list with a feeling of being loved and wanted and of being useful.[24] This suggests, in so far as it touches on what gives life basic meaning, that religious ministry to older people is of fundamental importance. If the needs of older people are to be met, and if society is to receive the benefits of their experience, then these mistaken notions about older people must be changed.

Some ministers feel that unless they spend all their time working with children, youth, and younger adults, they will soon have no congregations left to whom to minister. Others apparently feel that time spent with older people is wasted if they cannot be changed. Such attitudes, though not common, unfortunately are still influential.

A deeper reason for the neglect of older people lies in the emotional relations between the generations. The relationship we have had with our own parents and grandparents tends to color our relationships with all older people. If the parents were once dominating, they are likely to find their grown children dominating them when they grow older. If the parents were once neglectful of their children, old age may find them receiving similar treatment in return.

In so far as we fear our own later maturity we may be tempted to avoid contact with older people. If we are worried and anxious about our approaching later maturity, we may be tempted to avoid thinking about the problems of older people.

Our society has glorified youth. We exult in speed and strength. We praise efficiency. We extol productivity in terms of material things. Our styles, our manners, and even our vision of what we want in life reflect the attempt to preserve youth and to escape maturity. The old is passé. We want the latest thing, the newest gadget. Herein lies another reason for the depreciation of later maturity and the neglect of older people.

A final reason for our neglect of the aged rises from our one-sided identification of beauty and aesthetic appeal solely with that which is youthful. It is true that many older people may find it more difficult to bathe, to keep tidy, or to dress well. Moreover, the diseases from which they may suffer are often of a type not pleasant to care for. From here it is but a step to the false generalization that older people are bound to be unattractive at best, or repulsive at worst.

In short, older people are the victims of a neglect which is more pervasive and widespread than is apparent at first glance. The causes of this reach back into the very patterns of our society. If there is to be a change we need first to recognize at full value the extent and causes of this neglect.

THE RESPONSIBILITY OF THE CHURCH

In spite of the fact that the church has shared to some extent in the prevailing attitudes of our time toward older people, and can therefore be indicted for some neglect of them, the fact remains that most clergymen and churches are sincerely concerned to minister adequately to every age group. The church has a long tradition of ministering to the aged as well as to the widow, the orphan, and the sick. Most pastors conscientiously call upon their elderly shut-ins.

From the Christian point of view older people also are children of God. The gospel makes no distinction between age groups. It calls upon us to foster the continuous growth of persons in the direction of a better relationship with God. Paul charged Titus: "Speak the things that become sound doctrine: that the aged men be sober, chaste, prudent, sound in faith, in love, in patience. The aged women in like manner in holy attire, not false accusers, not given to much wine, teaching well; that they may teach the young women to be wise, to love their husbands, to love their children, to be discreet, chaste, sober, having a care of the house." Older people need guidance in discharging the continuing stewardship of the talents that are given to them, and in continuing to walk humbly before their God in the way that leads to life eternal.

THE OPPORTUNITY OF THE CHURCH

Contrary to the prevailing notion, older people have a contribution to make to society, without which society is much poorer. The enthusiasm and idealism of youth need to be balanced by the mature judgment and sober realism of age. As Llewellys S. Barker, a physician, has reminded us:

> It should not be forgotten that Sophocles wrote his *Oedipus* at ninety; Pope Leo XIII inaugurated most of his enlightened policy after he was seventy; . . . Titian, who lived to be over ninety-nine, painted his masterpiece, the bronze doors of the sacristy at St. Mark's, at the age of eighty-five. . . . Benjamin Franklin was born in 1706 and lived to be eighty-four years old. By the time he was seventy he was "one of the most talked about men in the world," besides being most highly esteemed and beloved. At the age of seventy-two he was appointed sole plenipotentiary to the French court, and at the age of seventy-five was appointed a member of a commission to make peace with Great Britain. After his return to America at the age of seventy-five he became the chief executive officer of the State of Pennsylvania, serving in that capacity until he was eighty-two years old. . . . Elihu Root died in 1937 at over ninety-two years of age; he was one of the greatest statesmen America ever produced, and continued his activities and interests until over ninety.[25]

One also thinks of Oliver Wendell Holmes, John Dewey, George Albert Coe, Bernard Baruch, Henry Ford, Arturo Toscanini, and others who did or are doing some of their best work since passing their sixtieth birthdays.

It may be objected that these are unusually gifted people, the few who have been able to grow old gracefully, who would be an asset to any church or community, and that the majority of older people are not like these. It has been shown, however, that even ordinary and apparently unconstructive older people can be reoriented and trained to use their particular capacities productively. The Old Age Counseling Center in San Francisco reported that over a period of eighteen years it had successfully rehabilitated, mentally and emotionally, nearly eight hundred out of the thousand clients who came to it.[26] They changed from cantankerous, crotchety, and forgetful individuals, into useful, happy, and constructive persons. At the present time the work in rehabilitation that is being done under the direction of Howard A. Rusk at New York University has demonstrated what can be done to make arthritics, paraplegics, and variously handicapped persons of many types and all ages capable of self-care and self-support at a cost which is quickly repaid by renewed earning capacity.[27]

This is not to say that the church can be a rehabilitation clinic or a formal counseling center, but it does demonstrate that it is possible to help even badly handicapped older people to be useful and creative. Many of them do not need physical retraining or mental reorientation in the narrow sense of rehabilitation. Such a person is the grandmother of sixty-eight who said: "Every night I pray that the Lord will help me to find something useful to do. My family is grown up and doesn't need me; I live by myself in a tiny apartment that takes no time to care for. I feel lost." There were many families in her church who needed a baby sitter; the church needed a nursery during the morning worship service; the pastor needed someone to address his parish paper and keep his mailing list up to date; but no one had thought of this grandmother.

The church has a great opportunity for ministering to the needs of older people, greater perhaps than that of any other agency. There are not yet many signs that churches are taking advantage of the opportunity, but those signs are increasing.

Older people do turn quite naturally to the church. It is usually the most accessible agency in the community. Frequently it is the only agency of service that is known to many persons. Many older people have grown up in the church and have many ties with it. Then, as their pattern of life becomes more clearly defined or consolidated in later maturity, they may turn to the institution whose function is to interpret the deeper meanings of life. As they recognize that the end of life itself is drawing nearer, many older people naturally turn with renewed interest to the church, whose very gospel deals with ultimate meanings and ultimate values, and which holds out the promise of hope through life eternal.

THE OPPORTUNITY OF THE MINISTER

The minister is in a unique position in his opportunity to help persons. By virtue of his office he can do what no one else can. He has a ready access to nearly every home in his parish. People expect him to be interested in them without ulterior motives. They know that traditionally the minister's confidence is inviolable. However, the people must have learned that the minister is interested in them, is accessible and approachable, and that he does not exploit them, however unwittingly.

The minister has a unique opportunity to help persons because he comes as a symbol of a divine and a human fellowship to which people can be related significantly. He is the ambassador of Christ, entrusted with the ministry of reconciliation, the bearer of good news of the possibility of salvation. He is the minister of the sacraments and rites of the church, which symbolize and interpret the decisive steps and crises in life.

The pastor of today has a greater opportunity to help his people than his predecessors of almost any other time. The development of pastoral work and of group work as authentic disciplines has placed new and more effective tools in his hands. If he is able to grasp and use them for Christian ends, he can in truth be a channel of God's grace to older people, serving effectively the God "who hath not given us the spirit of fear; but of power, and of love, and of a sound mind. . . . Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (II Tim. 1:7, 9-10).

Science has added years to life. The church must assume its responsibility and accept its opportunity to add life to the years, in the name of Jesus, who came to give life and give it more abundantly; to help people grow old in grace and in favor with God and man; to capture the potentialities of later maturity for the enrichment of their own lives and for service in the Kingdom of God.

2

OLDER PEOPLE in the UNITED STATES

It is hard to be aware of how much a child has grown when one lives with him all the time. It is only when one has been away from him for a while and then comes back that the change in his appearance and stature is noticeable. Another way to become aware of the child's growth is to keep records of periodic measurements to which one can refer.

This is true also of social trends. To the person who has lived in a community for a long time things may not seem much changed, for the change has been gradual. But the old resident who comes back after a long absence is often amazed at the difference. It seems hardly like the same community. So it is that the steady and definite shift of our population in the direction of aging has taken place without our awareness either of the fact or its implications.

A minister who has moved several times in the last fifteen years may have the feeling that each parish contains a larger percentage of older people than the last. Perhaps he believes that his present parish is unique in respect to the number of older people. A general picture of older people in the total population can give perspective to an analysis of the problem in a specific parish. Indeed the kind of general information about older people which is given in this chapter is necessary for any adequate understanding of the needs of this age group.

POPULATION FACTS AND TRENDS

Attention has already been called to the fact that there are now about fourteen million persons sixty years of age or over in the United States, or that about one out of every ten persons, or one out of every seven adults, is over sixty years of age. Is it any wonder that the pastor spends so much of his time calling on shut-ins, or that so many people in his congregation have gray hair?

For the purposes of this study we have limited our attention to those who are over sixty years of age. This limitation has been arbitrarily chosen on the basis of the observation that the major crises of life, such as retirement, widowhood, and invalidism, tend to come in the sixth decade. This limitation is in line with that which is in common usage among students of aging.

In order to see the picture of older people in comparison with the rest of the population, look for a moment at the following table which gives the percentages by five-year intervals as of 1940.[1]

TABLE I

Percentage of Persons in Each Five-Year Age Group in the Population

Age group	Percentage	Age group	Percentage
Under five	8.0	50-54	5.5
5-9	8.1	55-59	4.4
10-14	8.9	60-64	3.6
15-19	9.4	65-69	2.9
20-24	8.8	70-74	2.0
25-29	8.4	75-79	1.1
30-34	7.8	80-84	0.6
35-39	7.2	85-89	0.2
40-44	6.7	90-94	0.1
45-49	6.3	95 up	less than 0.1

It is also instructive to analyze the number of older people in the United States on the basis of both number and percentage.[2]

TABLE II

Number and Percentage of Older People in Each Five-Year Age Interval

Age groups	Number	Percentage
60-64	4,728,340	34.39
65-69	3,806,657	27.69
70-74	2,569,532	18.69
75-79	1,503,982	10.94
80-84	774,391	5.63
85-89	277,012	2.01
90-94	69,598	0.51
95-99	14,463	0.11
100 and over	3,679	0.03
Total number	13,747,654	100.00

This table shows that nearly two thirds of the older people are found in the sixty-year-age decade. We may note that the chances of having centenarians in the community are only about three in a city of 100,000 people. We should remember too that the number

TABLE III

Percentage Distribution of Total Population by Age

YEAR	Under 5 years	5-19 years	20-44 years	45-64 years	65 over
1850	15.1%	37.4%	35.1%	9.8%	2.6%
1860	15.4%	35.8%	35.7%	10.3%	2.7%
1870	14.3%	35.4%	35.4%	11.9%	3.0%
1880	13.8%	34.3%	35.9%	12.6%	3.4%
1890	12.2%	33.9%	36.9%	13.1%	3.9%
1900	12.1%	32.3%	37.8%	13.7%	4.1%
1910	11.6%	30.4%	39.1%	14.6%	4.5%
1920	11.0%	29.0%	39.4%	16.1%	4.7%
1930	9.3%	29.5%	38.3%	17.5%	5.4%
1940	8.3%	26.4%	38.8%	20.2%	6.3%
1950	7.9%	23.1%	39.7%	21.4%	7.9%
1960	7.1%	22.2%	37.4%	23.3%	10.0%
1970	6.7%	20.6%	35.0%	25.9%	11.8%
1980	6.4%	19.6%	33.7%	25.9%	14.4%

of older people in each of these age intervals is increasing year by year. Indeed this simply continues a trend which is apparent since 1850 as shown by Table III.[3]

The minister's general observation that there are more older women than men is confirmed by the figures. In 1940 there were only 92.8 men to each 100 women among older people. Table IV shows this in detail.[4]

TABLE IV

Proportion of Older Males to Older Females in Each Five-Year Interval

Older Age group	Males for each 100 females
60-64	102.9 males per 100 females
65-69	99.2 " " " "
70-74	97.9 " " " "
75-79	92.7 " " " "
80-84	86.4 " " " "
85-89	78.1 " " " "
90-94	67.2 " " " "
95-99	63.5 " " " "
100 and over	57.2 " " " "

On the average women live longer than men. Jacob Fisher, a statistical expert in the Federal Social Security Administration, cites the fact that in 1944 men constituted 48.1 per cent and women 51.9 per cent of the population over sixty years of age.[5] The reasons for this greater longevity of women as compared to men are many and are not all clear. We do know that women tend to lead somewhat more protected lives as they are not subjected to some of the occupational hazards faced by men. They seem to be more resistant to disease and to have more natural immunity to disease They are not so frequently exposed to the tensions of the market place, which cause so many men to die of various kinds of heart disease in the late forties and fifties and early sixties.

A difference between men and women shows up again as we examine the marital status of older people. Fisher says: "Six of every ten aged men in 1940 were widowers, and one was single. . . . Most aged women are widows." [6] In 1940 only one third were married and had a husband still living, 65 per cent were widowed, and 9 per cent were single. From the 1940 census we derive Table V.[7]

TABLE V

Marital Status of Older People by Sex

Age group	Percentage Single	Percentage Married	Percentage Widowed	Percentage Divorced
MALES				
65-74	10.1	69.1	19.3	1.5
75 and over	9.1	50.2	39.2	0.9
FEMALES				
65-74	9.4	41.6	48.1	0.9
75 and over	9.0	17.8	72.8	0.4

The significant fact is that only about 20 per cent of the men are widowed before 75 years of age as compared with nearly 50 per cent of the women.

When we consider the living arrangements of older people we find, according to Fisher:

> Nine out of ten persons are members of a family, defined by the census as comprising the head of households and all other persons in the home who are related to the head by blood, marriage, or adoption and who live together and share common housekeeping arrangements. (A person living alone is considered a one-person private family.) Three out of four persons aged sixty-five and over living in private families in 1940 were either the head of the family or wife of the head. Twenty-four per cent lived with children or other relatives. . . . Among the aged as a whole eighteen out of every one hundred lived alone.[8]

A study of the living arrangements of old-age and survivor's insurance beneficiaries in middle-sized and large cities showed some differences in living arrangements between two types of cities.[9] In the large cities, fewer older people owned their homes than in the middle-sized cities. Those who did own their homes tended to rent them to other persons, and to live in furnished rooms or apartments. Older couples in the middle-sized cities lived by themselves more frequently than did couples in the large cities.

Only about one out of fifty older persons lives in an institution. Some 140,000 live in public institutions, 70,000 in private institutions, or a total of 210,000 people over sixty-five live in some kind of institution.[10]

A study of 890,000 recipients of old-age assistance in 1944 showed that 84.5 per cent were able to care for themselves, 12.7 per cent were not bedridden but had to have considerable care from others, and 2.8 per cent were bedridden. An analysis of the living arrangements showed 74.7 per cent of those who were able to care for themselves, 46.2 per cent of those needing considerable care though not bedridden, and 34.5 per cent of those who were bedridden were living in their own homes, either with a spouse, with others, or alone.[11]

Another study made in New York City in 1934 showed that of persons over seventy years of age 24 per cent had no obvious disability, 53 per cent were up and able to be about, 18 per cent were homebound, and 5 per cent were bedridden.[12] Rose McHugh, of the Federal Security Agency, reports that in 1944 approximately 3 per cent of old-age assistance recipients in the United States were bedridden, and 13 per cent in need of considerable care. Some 70 per cent lived in their own homes, 25 per cent in families, usually of relatives, and less than 4 per cent lived in boarding or nursing homes or private institutions.[13]

According to the National Health Survey of 1935-36, a little more than 5 per cent of older people between the ages of sixty-five and seventy-four were invalids, that is, they needed almost total care. Over 7 per cent of those between the ages of seventy-five to eighty-four, and more than 10 per cent of those over eighty-five, were invalids.[14]

Despite the facts given above, which correct the common belief that older people are usually invalids, there remains a tremendous problem in caring for older people who are completely or partially incapacitated.

When we consider the economic circumstances of older people we get a depressing picture. W. R. Williamson points out that, according to the 1940 census, of the nine million persons over sixty-five, six and one-half million were neither gainfully employed nor spouses of the gainfully employed.[15] This means that less than one third of the persons over sixty-five were employed; and neither were their spouses employed. In other words, more than two out of three persons over sixty-five have to depend on other sources of income than earnings for their living.

It is estimated that only about one fourth of all older people are economically self-sufficient, and that the other three fourths are dependent either upon some form of relief or upon their children or other relatives for financial support. At the end of September, 1947, 2,297,000 persons received payments of old-age assistance for an average of $36.50 per month.[16] This means that 25 per cent of all persons over sixty-five years received direct relief from public sources in that month. This does not include those who may have received some form of private charity. Old-age assistance should also be distinguished from old-age and survivor's insurance provisions of the federal social-security program. As of June, 1947, 800,000 older workers were receiving retirement benefits under this program.[17] When it is considered that a number of these persons also support spouses with their relief funds it is clear that more than a fourth of all older people are dependent for their very existence upon public relief.

As of June, 1947, approximately 20 per cent of all men sixty-five years of age or older were receiving retirement benefits for some public program to which they had contributed. These include old-age and survivor's insurance, federal civil service, and state and local retirement systems. It does not include those receiving pensions from the armed services nor veterans. An additional 20 per cent of the older men in the population were receiving old-age assistance or relief, as of the same date. This means that 40 per cent of men over sixty-five were at least chiefly dependent upon various public sources for their income. When one adds to this the number of older women who are supported by the payments made to their husbands from public sources, and the 35 per cent of additional women over sixty-five who receive payments from public sources, it may be estimated that nearly half of the older people of the nation would starve if all forms of public participation in the economic support of older people were rescinded.[18]

All this adds up to an alarming problem of poverty, illness, and insecurity among older people, plus loneliness and idleness. It also suggests that in order to meet the needs of older people, more and not less public support will be needed.

The over-all picture of older people in the national situation may be quite different from what is actually the case in any one local situation. For example, a study of the median age in the states, that is, the age which has as many persons above as below, indicates that the Pacific states and New England have more older people than other sections. Taken as a whole, the population of California is the oldest and that of New Mexico the youngest. Even within states communities show a wide range of differences. In some rural communities, for instance, where job opportunities are limited and young people leave for industrial centers, one finds a larger proportion of older people than the national average. Among the thirteen churches observed in this study, all of which were within an area about fifty miles wide and one hundred and twenty-five miles long, the proportion of persons over sixty-five years of age ranged all the way from 6 per cent in a metropolitan community to 14 per cent in a rural community. Some areas to which many older people have moved to retire, notably California and Florida, but also many small towns and cities scattered all over the United States, show a high proportion of older people in comparison with the national average. Some movement of older people back to the land has been reported, particularly in the West and Northeast. This would increase the proportion in these areas.

Some suburbs in metropolitan areas seem to be made up predominantly of younger adults, while certain apartment house areas contain a larger number of older people. Of course church membership never follows precisely the population figures of a community. Some churches have a larger number of older people in their congregations than normally would be expected on the basis of population figures for the community, while others have fewer. Generally the number of persons participating in a church program tends to be determined by population trends, other things being equal.

It would seem that older people in the rural areas and small towns tend to fare much better than their contemporaries who live in the cities. Some 56 per cent of the older people are in urban areas; of the 44 per cent who live in town and country, one half are found on farms.[19] These rural dwellers tend to have more social ties; their opportunity to participate in community activities is better, and generally life is more satisfying. Offsetting these advantages, however, is the lack of facilities for medical care and community services. This lack results in greater discomfort and more untreated disease than in the urban areas. This situation will be improved as more hospitals are constructed and public health services are more widely extended into rural areas.

A survey of 3,600 retired urban workers found that the average person was forced out of work by his employer or by ill-health or by both in his sixty-fifth year, that he had a wife still dependent upon him for support, that he owned his home but still had mortgage payments to meet, and that modest savings brought in only about $25 a month.[20] The employment opportunities of the rural worker would be considerably better. As long as he remained in good health he would be in better financial circumstances than his city cousin, at least in the sense of being financially self-supporting.

THE CHURCH RELATIONS OF OLDER PEOPLE

Do older people go to church more or less than younger people? One study made of 381 recipients of old-age assistance in upstate and metropolitan New York showed that 92.7 per cent formerly attended church and only 7.3 per cent did not.[21] Of those who did attend, 42.9 per cent continue to attend, though 57.1 per cent no longer do so. The reasons given for not attending: physically unable, 52 per cent; loss of interest or belief, 39.2 per cent; distance too great or no transportation available, 5.9 per cent; other reasons, 2.9 per cent. When those who no longer attend were asked if they missed going to church, 34.7 per cent said they missed church very much, 21 per cent considerably, 16.9 per cent some, and 10.5 per cent not at all.

Another study, involving nearly two thousand persons in New York city who were referred to the Bureau for the Aged during the period of 1939-41, reveals that of the 1,069 persons who reported a Protestant preference only 265 (24.8 per cent) were active members of any church, and 390 additional (36.5 per cent) reported denominational interest or leanings.[22] Some 414 (38.7 per cent) were just "Protestant" in the sense that they had no stronger interest than merely indicating that they were not Jews or Roman Catholics. Unfortunately more comprehensive data on the number of older people who belong to Protestant churches or participate in them is not available.

The impression received from general observation is that older people who are no longer able to contribute financially to a church, or who are sensitive to a lack of suitable clothes, tend to stay away from church. If they changed their residence to another community they tend to drop out of sight as far as church membership is concerned. Social workers such as Margaret Wagner, of the Benjamin Rose Institute in Cleveland, have pointed out that it takes considerable effort for older people to dress up and prepare for church. If little is received, and particularly if no personal attention is given, it may not seem worth the effort. Therefore it is particularly important to make contact with older people who have moved to the community and to extend to them a warm and personal welcome, to show them that someone does care, and to let them know that their presence is wanted and is helpful to others.

Another social worker, Ollie Randall, of the New York City Community Service Society, who has specialized in the care of older people, finds that denominational preference tends to diminish among older people and they often go to the church which is most conveniently located or which is most friendly to them. This appears true of older people who have changed community residence late in life or to older people in urban areas. However, older people who continue to live in the old home town often appear more loyal to denominationalism than any other age group, largely because of the many deeply rooted ties with a particular church or a familiarity with a particular denominational service and procedure. Contrary to what is generally believed, there are probably as many "chronically unchurched" among older people as among any other age group.

FUTURE POPULATION TRENDS

The indications now are that the proportion of older people in the population will continue to increase for several decades.[23] Even if there should be no new discoveries in medicine to aid in prolonging life, experts agree that the proportion of older people will continue to increase until at least 1980, and perhaps until the year 2000. Since new medical discoveries may be confidently expected, since productivity and the national standard of living is rising, and since other factors are bound to increase the life span, it seems clear that this trend will continue into the twenty-first century.

Lawrence K. Frank, in *New Goals for Old Age,* discusses future population trends this way:

> Whereas in 1900 our population could be represented by a pyramid with a broad base of children under five tapering to an apex of a few older persons, today our population may be represented by a figure resembling a barrel, with a rapidly decreasing number of children at the bottom, and a growing number of individuals over seventy at the top, with a large bulge in the middle years of twenty to forty-five. According to the best estimates of our future population, in another forty years, if present trends continue, our population picture may be likened to that of a candle with an equal number of males and females in each age from one year up to approximately seventy, when there will be a slight taper where the wick would appear. The present and prospective population situation is indeed unique, since so far as we know it has never existed before, at least in western European culture.[24]

According to the experts of the United States Census Bureau the number of persons sixty years of age and over will increase from the present fourteen million, representing 10.3 per cent of the total population, to more than thirty million, or 18.6 per cent of the total population by the year 2000.[25] It has also been predicted that the median age will rise from 29 to 37.4 by the year 2000. That is, the number of older people in the United States will double and more, while the proportion of older people to total population will also double, on the basis of the most conservative estimates by the professional population statisticians. Unforeseen discoveries may accelerate or accentuate this trend. Only national catastrophe could reverse it.

It should be pointed out, however, that this trend is expected to come to an end between 1980 and 2000, when our birth and death rates may be stabilized. After this there may actually be a slight decline in the total population.

The Royal Commission on Population estimates that by 1989, in England, the number of aged pensionable persons (men over sixty-five and women over sixty) will be equal to the number of children under fifteen.[26] If the predictions of experts in the United States are correct, the same situation will come to pass here by the year 2000.

The way in which the population trend is affecting age grouping, which is relevant to program planning in the local parish, is graphically illustrated by Table VI.[27]

TABLE VI

Forecast of U. S. Population by Age Groups
(assuming no new means of prolonging life)

	1940 Actual	1975 Estimated	2000 Estimated
Older People	10.5%	16.1%	18.6%
Middle-aged Adults	22.9%	25.6%	27.7%
Young Adults	32.2%	30.1%	28.2%
Children and Youth	34.4%	28.5%	25.7%

IMPLICATIONS OF THE POPULATION TRENDS

This marked change in the constitution of the population, unprecedented in human history, poses a number of questions. Unquestionably it will necessitate more far-reaching social adjustments in American society than have yet even begun to take place.

Many observers are concerned about the possible political implications. They fear, for example, that some demagogue might succeed in knitting this group together through some fantastic and illusory scheme for sharing the wealth. Unless older people are helped to continue in the stream of community life, to keep their minds alert to the realities of the social and political situation, and to continue to think for themselves without fear of reprisal, such fears are not as fantastic as they might appear at first glance. The temporary success of the Townsend movement in the 1930's suggests some of the more unattractive possibilities.

There is little doubt that the pressure of from thirteen to thirty million votes will eventually succeed in securing an increase in the amount of social-security benefits and community services for older people. While it is not likely that older people will vote as a bloc for any particular program, it is possible that this group may receive consideration from government to the disadvantage of other groups less vocal or less obvious in their needs, such as mental hospital patients. Already older people get far larger payments, inadequate as they are, than do dependent children. Lord Beveridge said in his report: "It is dangerous to be in any way lavish to old age, until provision has been assured for all other vital needs, such as the prevention of disease and the adequate nutrition of the young." [28] To plan intelligently now for the needs of older people, and to take them in on that planning, to help them find emotional satisfaction as well as physical comfort, will be the best way to forestall an age group from being molded into a self-conscious minority. We want no ghetto of later maturity.

Some observers feel our aging population will produce more conservatism in political and social attitudes, less initiative and daring, less adaptability, and a slowing of needed social change. While this may be possible, it should be pointed out that old age does not of itself make persons inherently conservative or reactionary in their social, political, or religious attitudes.

From the standpoint of national defense, military strategists feel that they must depend upon the 18-50-year-old group. Since this group will not increase to any extent, although the total population will increase, another armed conflict would undoubtedly necessitate more drastic controls of manpower than did World War II. From a strictly military point of view the defense planners find present population trends disturbing, especially when compared with the probable population trends of certain countries now under totalitarian governments.

Until recently the greatest increase in population has been in those age groups which are economically most productive. From now on the greatest increase will come in the older groups, which are normally least productive economically, while numbers of those in the more productive groups are expected to change little, if at all. This means that the smaller proportion of the population will have to support a larger proportion of the population. Although the number of persons employed in the United States has reached an all-time high, the proportion of the total population engaged in the actual production of goods has steadily declined since 1910, from 29 per cent in that year to 21 per cent in 1945.[29] While this has been somewhat offset by an increase in the proportion employed in the trades and services, the trend in regard to the proportion of the total population employed had been downward. In 1870, 80.6 per cent of older men were working; in 1910, 63.7 per cent; and in 1940, 41.5 per cent.[30] In 1947 the percentage of older men working was up to 48.4, but this must be regarded as only temporary, unless an extraordinary demand for production and man power continues. But even at the present peak of employment the proportion of older men working is only a little over half the figure for 1870.

Now that we are at the point where the great proportionate population increases will soon come in the age group whose members normally are not productive, several things may happen. Either the productivity of the individual worker must be greatly increased, or older workers must be used in industry under conditions commensurate with their capacities, or else the amount of money diverted to nonproductive age groups will hold down the standard of living of the total population. This problem is greatly accentuated of course in proportion to the amount of production and services which are diverted to military purposes and national defense. One other possibility, which seems intolerable, is to force older people to continue to exist on a subsistence level, as we are now tending to do.

Another economic implication of the age shift will be a change in the type of consumer demands. There will be an increasing demand for the kind of goods and services used by older people. For example it will mean more wheel chairs and fewer baby carriages, more croquet mallets and fewer tennis rackets, more hospitals and fewer grammar schools. The demand will grow for nurses, doctors, occupational therapists, visiting housekeepers, and especially trained domestic workers.

Socially and culturally one can foresee an increased demand for all kinds of adult education, which will help older people keep abreast of the times, and prepare workers for the creative use of leisure in retirement, as well as retraining them vocationally for new kinds of jobs as they mature and some of their capacities change. It has been suggested that entertainment tastes will run more to travel, books, concerts, and theaters, and less to night clubs and carnival amusements. This may of course be only a pious wish, particularly if older people feel called upon to ape the younger generation.

Certainly for the church these trends indicate a whole new field of service and endeavor in the ministry to adults generally and the provision of special services designed to enrich the lives of the more mature persons in society. We must come to see our task in terms of the total population rather than focusing our interest and attention upon just one segment of the population, as we have often done.

3

THE AGING PROCESS When does a person become "old"? The relative character of old age is pointed up by many popular sayings. "You are as old as you feel." "You are as old as your arteries." When we stop to think of it we realize that a man is old for one-hundred-yard dashes at twenty-five, for professional boxing at thirty-five, for professional baseball at forty-five. On the other hand a man may be coming into his prime as a statesman in his later years.

Generally speaking the term "old" is a subjective evaluation of a person's capacity, behavior, or status in society. The awareness that one is no longer young usually comes suddenly to a person as a result of some particular experience or series of experiences. A younger person gives up his seat on a bus, a clerk in a store calls his customer "grandma," or a business firm notifies an employee that his services will be terminated because he has reached the age of retirement. A job hunter is turned down because he is "too old." It may become necessary to stop for rest while climbing stairs. It may seem that one is constantly tired. Perhaps the progress of some disease has forced one to change his employment, to cut down on the amount of his work, or else it confines him to his home or bed. Wrinkles and gray hair begin to proclaim in unmistakable accents that the years have accumulated.

Sometimes we look at a man who is getting absent-minded and forgetful, or who is becoming garrulous, or who dwells more and more upon reminiscences, and we say to ourselves: "Why, the old boy is getting along in years! He's slipping! He's an old man!" Another man is constantly criticizing the younger generation, while his face is set against change of any kind, and he is put down as an "old fossil." Since the term "old" connotes loss of capacity, less desirable behavior, and relegation to an inferior status in society, it is not strange that persons in their sixties should resent being called "old." It is not until they reach their seventies that most persons are able to resign themselves to their fate sufficiently to secure some compensatory satisfaction in the accomplishment of having lived a long time. Then they can take some pride in having better sight or hearing or health than some other persons of their own age.

Because the term "old" is surrounded with confusion and is tinged with unpleasant emotional connotations, we have preferred to use the term "older people" in this study to refer to those individuals who are in the later phase of maturity.

While it may be objected that many persons in our parishes, especially those who are active, working, and healthy, are sensitive to being thought of as older people, there is nothing to be gained in the long run by a useless search for euphemisms, any more than there is by an attempt to evade the whole subject. It is our experience, as well as that of other workers in this field, that to discuss the subject of old age openly, frankly, objectively, and in an accepting frame of mind, is the best approach. Sunday-school classes, men's clubs, service clubs, and congregations appreciate help on any difficult and complex problem which all of us face, whether it be sex or death or growing older, when that help is given in a constructive and understanding spirit. If, however, there is in our own minds any condescension or fear or loathing, these feelings will creep into our discussion and will be sensed by the persons with whom we are talking. The minister will perform a valuable service if he can use his skill to bring the problem of aging into the open where it may be faced. Those who are the most sensitive and the most fearful may be the very persons who are most in need of help.

We will need to bear in mind, however, that the terms "old" or "older" or "later maturity" tell us little about a particular person except to indicate the number of years he has lived. There is no such thing as an average man or an average older man. Among older people particularly we shall find that there is a wide range of variation, probably more so than in any other age group, for the longer we live the greater is our individuation. The more complex the entity with which we deal, the greater becomes the danger in generalizing. Every man must be considered by himself in his own right as a child of God, even though he may be found to have certain characteristics in common with certain other people, such as color of pigmentation, place of birth, language, or the number of years that he has lived.

MISTAKEN NOTIONS ABOUT OLDER PEOPLE

There are many popular notions about later maturity that have been found fallacious by recent research in gerontology. Most of them are the result of too hasty generalization from too few instances. These generalizations have become stereotypes which have colored our relations to all older people. Many of them are protective devices or rationalizations rooted in emotion rather than in observation.

One of the commonest fallacies is that which confuses senescence and disease. Helen H. Brunot, a social worker, discovered by analyzing nearly two thousand cases handled by a referral agency that

> chronic illness was constantly confused with old age. . . . The shocking neglect of the aged sick seemed to be a definite outgrowth of ignorance as to the nature of the chronic disease and the extent to which their symptoms are confused with the symptoms of senile deterioration. . . . About seven out of eight of the requests for care of persons reported physically ill or disabled asked for the removal of the old person from his home. In the majority of these cases, the health factor was described as the dominant problem; yet instead of facilities for diagnosis and treatment of the disease, the inquirer was seeking kindly asylum for the patient during his remaining years.[1]

Even some physicians, case workers, and administrators have carelessly and falsely attributed the symptoms of some disease to "old age," and have then failed to observe the disease itself. Or, if the disease was correctly diagnosed, they have been content to give sedatives or to make the patient comfortable rather than to apply therapy, on the theory that older people are not worth spending much time or money on because they do not have long to live anyhow. Ill-health is thus often mistakenly taken for granted and assumed to be inevitable among older people.

Yet chronic diseases, or the so-called degenerative diseases, which are contrasted to injuries and infectious diseases, are found among all age groups. In fact only about 15 per cent of the chronically ill are found to be over sixty-five. The largest number of persons with chronic disease is in the 34-45 age group. Only about 30 per cent of the chronic invalids are over sixty-five.[2] It is difficult to say what percentage of persons over sixty-five are afflicted with chronic disease, although it was estimated by the National Health Survey in 1936 that 58 per cent of all persons over that age suffer from chronic disease or gross physical impairment.[3] While this is more than half, it still leaves a larger number of older people who remain in relatively good health and indicates that disease is not necessarily implicit in aging. It must be remembered too that while a chronic disease may present a disability, a person who has it may still function at a high level of efficiency if he has proper treatment. After all, good health is only relative and nearly all of us suffer some handicaps. When more is learned about prevention and treatment of chronic diseases, as it undoubtedly will be in the next few years, older people will be able to look forward to better health than has been possible in the past.

Degenerative diseases usually have their onset fairly early in life, but because of the absence of obvious symptoms they may not be noted or heeded until they are greatly advanced. If not treated, these diseases progress gradually until they cause breakdowns in later maturity. It is therefore mistakenly assumed that they are due to "old age," when in reality they may be caused by unhygienic living or injuries sustained in early life.

It may be true that aged tissues are more susceptible to certain kinds of disease. That is, they cannot stand the strains that they could in youth, and so break down from abuse when older people try to act like younger people, so far as physical stress is concerned. It is also true that some immunities disappear with the coming of later maturity, such as lessened immunity to mumps; but on the other hand other immunities increase, such as that against tuberculosis. Some of the symptoms of so-called "old age," such as forgetfulness, loss of energy, or loss of mental capacity, have been found to be due to nutritional deficiencies which are common among older people. Poverty, bad teeth, faulty eating habits, and loss of interest in food, due to lonesomeness, may all result in some form of nutritional deficiency. Other symptoms, such as shortness of breath, may be due to obesity, which comes from sedentary habits and overindulgence in food. Loss of meaningfulness and purpose in life, which depresses the spirit of a man, can result in the slowing down of his metabolic processes with ensuing physical deterioration and eventually death.

The anxieties and mental strains imposed upon older people by cultural patterns can result in disease and structural change. Older persons receiving case work care, or admitted to adequate homes for the aged, often improve in health and tend to live longer than those who are not so supported. It has been noted that some loss of mental capacity, due to a lesion of the brain, and with it the loss of capacity to worry, may result in better physical health.

With proper preventive care and adequate therapy as needed, there is no reason why the older person of today needs to live in dread of disease and disability any more than a person of a younger age group. Regardless of the source of disease among older people, there is nothing in Christian ethics which would excuse the failure to apply therapy on the ground that older people do not have long to live, or are no longer economically productive. Even when they may not be productive or creative economically, artistically, or intellectually, they may still be productive in the area of human relations and of religion.

Another fallacy generally held in regard to older people is that senility is synonymous with "second childhood." Actually, as Nolan D. C. Lewis, a psychiatrist, has said:

> Senility is a period of life, like infancy and adulthood. After middle maturity, a division of adulthood, we come to late maturity, a period called senility. Properly used it is a biological term, an aging process, a chronological distinction and should never be used to describe a disease of the mind of abnormal people.[4]

When there is loss or impairment of mental capacity in later maturity, it is the result of degeneration and atrophy of the brain cells themselves or of the connecting nerve cells. It is brought about either by a breakdown in the body's assimilation of food, or by massive destruction through an external injury, or by the accumulation of toxic substances around the cells. This process is basically the same as those involved in the impairment of function in any of the other organs of the body, such as kidneys, liver, stomach, or heart. It is not to be regarded, then, as a normal process but as a disease process, no more to be expected as inevitable than heart disease is inevitable. Even if some of the brain tissues were destroyed, the brain, like other organs of the body, possesses great reserves enabling the individual to function adequately in spite of much loss. Wingate Johnson, a physician, reminds us that Louis Pasteur suffered a stroke at the age of forty-six, which for a period completely paralyzed his left side and forced him to stop work for a year. Nevertheless he recovered, lived to the age of seventy-three, and did the best work of his brilliant career after his illness. It has been suggested, not without point, that the best way to ensure a long life is to contract a chronic illness early in life and take care of it.

Brain and nerve injury or impairment may produce some change in personality, depending upon its seriousness and precisely where it takes place. On the other hand, not all persons who have a disease that strikes at the intellectual functions exhibit psychotic behavior, that is, behavior which grows out of a mental illness so serious it must be treated in a mental hospital. When such a disease does precipitate a psychosis, what probably has happened in some cases is that, until disease removed the restraints or presented an added burden of strain, it was possible to keep unacceptable impulses and wishes in check, like tigers confined in a cage who escape when the bars are broken. However, if tensions can be faced and handled when they arise, instead of being repressed and bottled up, they are not likely to be carried into later maturity, or to give rise to the so-called psychoses of senility.

Individuals differ widely in their capacity to absorb shocks and to adjust to the challenges of their environment, depending upon a large number of factors. But every person has his breaking point, the amount of strain, the limit of adjustment, beyond which he cannot go. Impairment of mental function, then, may not cause the psychosis but may only precipitate it as the final factor, the last straw that breaks the camel's back. In the words of Lewis: "A lesion in the brain, a toxic focus in the body, or a thwarting family situation may release a psychosis in one individual, while another individual may bring into play compensatory capacities and adjustments and show no evidence of a psychosis." [6] Thus we cannot find that either a complete and dramatic loss of mental capacity or mental illness is inevitable to later maturity.

The characteristics which are usually labeled "childish," such as temper tantrums, are not childish at all but are mature expressions of neurotic patterns. A pattern of behavior may be said to be neurotic when the individual is in constant and unproductive inner conflict and when he is thereby alienated from himself and from his fellows. In other words it is a purposive but noneffective attempt to handle life's problems. Norman Cameron, a psychiatrist, has written:

> There is nothing radically different about the neurotic patterns one finds in later maturity. What modifications they do show can be attributed to the characteristics of biological aging and to the peculiar status given to the senescent and normal senile by our society.[7]

A childish older person is in reality a person who has never grown up, in the sense that he has never learned how to handle problem situations constructively. Many such persons go through life masking their immaturity under a cloak of conventionality, until they meet a situation which cannot be solved in a conventional way. Or a childish older person may have learned to handle his problems in a fairly adequate manner, but when frustrated over a period of time by the new problems of later maturity may fall back upon earlier patterns. Thus when one becomes dependent through illness or poverty he is likely to call upon patterns he found useful in his former dependent status as a child, such as sulking, making threats, bullying, accusing, or even having tantrums. Sickness or fatigue may be used aggressively to try to redress the balance of control on which he had been dependent and which is now lost.

An older person may also react to loss of capacity or declining abilities by withdrawing from social contacts or responsibilities. He may restrict his activities gradually as his frustrations increase, or he may give up all at once after a dramatic failure. This withdrawal may take the form of staying at home more and more and avoiding personal contacts, even to the point of spending most of the time in his room. It may include an increasingly rigid routine of living, within the narrow confines of which he finds some security. He avoids any new experiences which cannot be met by habitual reactions. Any attempt to interfere with this routine or to draw out the individual to participate in social activity may precipitate a great deal of anxiety and agitation. A mild form of this rigidity may be seen in the disturbance set up in some older people by a change in the order of worship in the church.

Some of the fantasies of older people may be of an erotic nature, relative to the past or to the present. Older people are not, as is commonly assumed, devoid of sexual interest and drive. Sometimes they, like younger people, become preoccupied with sex fantasies, or indeed with overt sex behavior of various kinds. There are occasional reports of compulsive sex advances toward children by an older person. Without continuing sex interests it would be almost impossible for some wealthy older men and women to be talked into marriage by young fortune hunters of the opposite sex. The Kinsey report suggests that sex interest, even sex capacity, may continue into the seventh and even the eighth decade of life.[8] If it is considered abnormal to have these continuing sex interests at all, or if an older person is seriously neglected and lonely and unwanted, then it is that the piled up frustrations may produce compulsive or destructive forms of sex behavior. Certainly they are not due to old age itself.

In the various clubs and social centers for older people which have been developed it is not uncommon for romances to flourish and for older persons who have lost their marriage partners to remarry. Under such circumstances this is a perfectly normal, understandable, and wholesome thing.

When one withdraws from life, or is isolated from active life, a natural reaction is to take refuge in fantasy. Much of the so-called reminiscence of old age involves large amounts of fantasy as well as recall. This reminiscence is not always of gratifying experiences, for there are also memories of failures and losses and mistakes.

Queer or peculiar behavior in some older people should be understood as evidence of the need for help in finding adequate solutions to problems, and for guidance in achieving satisfying experiences within the limitations of later maturity. We should not, however, consider all behavior as queer which does not fit into a narrow norm. With older people especially we should guard against regarding all deviations as neurotic. A person's adjustment should be evaluated on the basis of his capacity to enjoy living and to make a contribution to the life of his fellow men. An insistence on uniformity is the mark of the inexperienced or the insecure.

3 A third fallacy which should have been dissipated a long time ago by the researches of Thorndike and others in adult learning is that "you can't teach an old dog new tricks."[9] Many adults use this

adage as an excuse not to attempt new learning, in order to save themselves from effort or possible embarrassment. It may also be a "sour-grapes" rationalization on the part of some younger people who may have forgotten that in order to teach an old dog new tricks one has to know at least as much as the dog himself. Studies have shown that the ability to learn reaches its peak at about twenty years of age on the average and then declines very slowly.[10] On the average a man of eighty can learn about as well as a child of twelve. But it must be remembered that ability to learn is subject to many different variations, such as motivation, practice in learning, native ability, and mastery of the techniques of study. A general rule would seem to be that the greater the capacity to learn, the greater the use made of that capacity, the less ability declines. Since creative imagination, which is based upon a wide range of experience, is a large factor in much research, many great contributions have been made to human knowledge by men in their later maturity. The chief obstacle to learning among older people is not loss of ability, but the difficulty of unlearning many deeply ingrained habits which interfere with adjustment, and of overcoming a feeling of inferiority which keeps them from trying.

It is often held that older people are inclined to be reactionary in their social views and "sot" in their ways. Most older people do have increasing caution, which grows out of greater awareness of the full implications of activity, and out of a need to expend energy more carefully so as not to waste it on projects whose outcome is problematical. Since change and adjustment require extra effort, some resistance to change may be due to lack of energy.

In later maturity, as in adolescence, there may be a tendency for previously unallowable and unacceptable wishes and impulses to force their way through to awareness and sometimes to behavior. As a defense against these impulses one may wish to make the social sanctions even stricter. Another defense is to project on to others, particularly younger people, the kind of feeling and behavior with which one himself is tempted.

Reactionary tendencies therefore are not an inevitable concomitant of later maturity. Persons who were seriously insecure in the face of change during early maturity tend to become increasingly so as they grow older. Persons who are restrictive in their outlook on life, or rigid in their patterns of adjustments, usually grow increasingly so instead of more mellow and tolerant. On the other hand, persons who are inwardly secure tend to increase in tolerance and understanding as they grow older. As will be suggested in Chapter Five, later maturity usually consolidates and brings into the open those patterns of personality which always have been central though not necessarily obvious.

4. It is also fallacious to assume that older people want to be relieved of responsibility and made comfortable, in order that they be completely free from strain of any kind. They may need to be relieved from a too strenuous time schedule so they can work at their own pace, and they may need to have a reasonable amount of security so they can at least plan for the future. But to wrap them up in cotton and smother them in kindness may be a distinct disservice. In fact some discomfort may be conducive to activity and to creativity, preventing deterioration from lack of use. Dean Smiley, of the American Medical Association, says that persons with disabilities such as bad hearts should live within the limits of their capacity but that they should also live right up to the limits or the limits will grow increasingly constricted.[11] Margaret Wagner cautions against making nursing homes designed for convalescent care so comfortable that the patient will be tempted to stay.[12] Homes for older people and other agencies sometimes feel impelled to remove from the environment everything which poses challenge, requires problem solving, or presents something new and unpredictable, under the impression that older people want only security, stability, and ease of living. Emotional and economic security should not be confused with monotony and freedom from responsibility.

What other group is in a better position to supply this need for newness and challenge than the Christian fellowship as it seeks to fulfill its great commission through prayer, Bible study, fellowship, and service? Jesus said: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23.) The word which is translated here as "cross" could justifiably be translated as "tent stake." Then we could put it this way: "If any man would come after me, let him dedicate himself to the service of the Kingdom, pull up his tent stakes daily, and follow me." It would seem that there is no need to retire from the service of God, and no end to adventuring in the way of Christ.

THE BIOLOGY OF GROWTH AND AGING

From the standpoint of biology, growth and senescence take place within the human organism all through life as two continuous and simultaneous processes. Growth, or evolution, which might be defined biologically as the hypertrophy (enlargement) of an organ of the body, begins at conception with the union of the sperm and the ovum. It takes place by the division of the cells at a rate which is in excess of the displacement or destruction of the cells. Displacement is illustrated by the human skin which is constantly sloughing off its outer layer and replacing it from beneath with a new layer. Destruction is illustrated by a burn in which the destroyed cells are replaced by scar tissue, or again by the death of the white blood cells in their struggle with invading organisms and their replacement by other white blood cells. This process of cell division and cell replacement continues until death. Even in later maturity the hair of the body continues growing. There is even a slight growth of the chin and nose.

The rate and amount of growth seem to be governed by the endocrine glands in a way as yet imperfectly understood. Within limits nutrition and exercise also affect the rate and amount of growth. Edward J. Stieglitz, distinguished geriatrician, has pointed out in somewhat whimsical fashion:

> About ninety-nine percent of our capacities for growth and development are spent before we are born. Of the remaining one per cent, the larger share is consumed or dissipated during youth. Later in life, after full maturation, the rate of change with age is very slow. It is surprising, however, how much may be accomplished with the remaining tiny fraction of our original biologic energy.[13]

The zenith of growth represents physical maturity. From the standpoint of biology, growth is overtaken by aging sometime around our twentieth year. This is true of the motor functions of the body and also of the intellectual functions, which constitute what is usually defined as intelligence or the ability to learn. Thus physical and mental capacity can be pictured as a curve which rises sharply to about the twentieth year and then is followed by a very slow and steady decline. Man stops growing at the point where his body is best able to carry out the functions which he performs as a human being. If man were to grow larger he would probably be less efficient to perform human functions. The development of the human body in the course of evolution is one of the marvels of God's creation, for it is the structure most perfectly constructed for the housing of the human soul. Lecomte du Noüy has pointed out that every other species but man has reached the end of its possibilities for further evolution. The doorway to further development is open only to man. This continued evolution must be in the realm of the spiritual rather than biological. This spiritual development can take place because the human body has been brought to its present state of efficiency as a biologic machine.[14]

Aging, or involution, is characterized by a gradual slowing down of cell division, of tissue repair, and of oxidation. There is also atrophy (shrinkage) of the cells, decreased elasticity of the tissues, and lessened speed and strength of muscular reactions. Aging, then, begins at conception and proceeds until death. An example of aging or senescence in the embryo is the disappearance of the elementary gill cleft (the vestigial remainder from our marine ancestry) at a very early stage. Another example is the placenta, that saclike tissue which surrounds the embryo in the womb. It becomes an aged and sclerotic organ by the time the infant is born, for it has then performed its function and is completely discarded.

Aging may be defined as a process involving (1) atrophy of the cells and therefore of the whole tissue, (2) structural change in the tissues, and (3) chemical changes which take place in the fluid matrix surrounding the cells. The first point has been discussed. The second and third will be discussed.

In order to understand the structural change more clearly it is necessary to remember that the human body is made up of a marvelously integrated and complex organization of individual cells. It may be likened to a city with all modern equipment whose inhabitants are of many different races despite their stemming from the same pair of original ancestors. Although they perform many highly specialized functions, all these functions are mutually supportive and interdependent.

The cells of the body are grouped into different tissues, separated from one another by membranes; and these tissues in turn combine to form organs. Within the tissues there are two main types of cells. One type is called parenchymal cells. These are the cells that do the actual work of the organ such as expanding and contracting in the muscles or secreting the substances of the glands. The other type of cell is found in the supportive interstitial tissue, such as the fibrous connective tissue (bones, cartilage, tendons), the blood vessels, nerves, and lymphatic channels. Stieglitz has said that the basic structural change occurring as a consequence of normal senescence or aging is a gradual atrophy of the specialized functioning parenchymal cells, with a replacement of these cells by growth of supporting fibrous connective tissues. Old organs, in other words, are scarred organs.[15] This scarring is not an invasion of the organ but instead is an attempt by the body to repair and bolster the organ so that it can continue to function adequately. Thus a reasonably moderate hardening of the arteries or sclerosis (due to the deposit of calcious substance in the wall of the artery) is a normal, beneficent process of repair and strengthening. Stieglitz writes:

> It should be emphasized that structural changes are not necessarily associated with functional depreciations of equivalent magnitude. Frequently extensive structural changes occur without appreciable impairment of functional capacity. The normal reserves are so immense that there are wide margins of safety. For example, the healed scar of a surgical wound is structurally not normal skin, though the scar carries out most of the functions of the skin in a perfectly satisfactory manner.[16]

To understand the chemical aspect of the aging process it is necessary to remember that the cells of the body live in a fluid matrix within the bounds of the tissues. Here the proper analogy is not of citizens in a city but of fish in an aquarium. As Alexis Carrel has put it:

> Within the body cells behave like small organisms plunged in an aerated and nutritive medium . . . analagous to sea water. The leucocytes of the blood and the cells covering the walls of the blood vessels and lymphatics are like fish swimming freely in the depth of the ocean or lying flat on the sandy bottom. But the cells of the tissues do not float in a fluid. They are comparable, not to fish, but to amphibia inhabiting marshes or moist sand.[17]

Various types of cells live in various types of fluids, such as blood, lymph, and glandular secretions. Not too much is yet known about the chemical changes that take place, but what is known indicates that the composition of this fluid matrix is extremely important and that changes take place in it over the years.

At this point another concept must be grasped in order to understand the process of aging. As a geriatrician, Humphrey Rolleston has put it: "The life of cells is not a matter of time but of metabolism." [18] That is, generally speaking, individual cells are apparently immortal through division as long as their environment is perfect. (The exception to this is illustrated by the highly differentiated nerve cells of the body which do not reproduce themselves nor are replaced once they are destroyed.) Carrel kept embryonic chicken heart tissue alive and growing in a carefully regulated medium for over thirty years.[19] He concluded that the process could go on forever so long as one could control the environment which surrounded the cells. This environmental control would involve the maintenance of the chemical balance of the fluid by injecting nutrients, removing wastes and toxic substances, maintaining constant temperature, and protecting the cells from the invasion of enemy bacilli or viruses, or from physical destruction by other outside forces. The simple forms of life which live in the waters of the sea, for example, come close to this condition. These organisms never die in the true sense of the word. Although they may be destroyed by an outside agency, they normally reproduce themselves by dividing. We might say that when the individual organism reaches old age it becomes two new individuals, and these are not old but young.

When, however, cells band themselves together in a complex and highly integrated organism like man, they sacrifice their independence, and limit themselves to highly specialized functions, in order that the total organism may achieve greater adaptability and mobility, may leave the water and walk upon the land, and finally may be able to walk erect and lift its face to God. One cannot examine the structure and functioning of the human body without being stilled in awe and wonder at marvels which by comparison dim the wonder of the starry heavens above. But aging and eventually death is the price we pay for having the kind of body that can nurture a soul.

Aging takes place because the organism cannot maintain a constant and perfect balance for the individual cells which make it up, in the midst of an environment which offers continual challenge. As scars accumulate from injuries, strains, and deprivations, and as tissues shrink, the capacity of maintaining that balance (which is called homeostasis) gradually wanes. So the organism finally dies of homeostatic failure, which is put down on the death certificate in terms which are various ways of describing nutritional deficiency, some kind of poisoning, or massive destruction of the organism. Death is the culmination of the aging process. The preparation for death is laid a cell at a time and an organ at a time until the total organism can no longer function and dies. So a failure of the heart, the rupture of an artery, or the destruction of the lungs, which precipitates death itself, is but the final step in a long series.

Aging takes place at different rates in different persons, and at different rates in different organs, depending upon individual conditions. Biological time is different from chronological time. Lecomte du Noüy has even worked out a means of measuring biological time in relation to the length of time it takes a bit of tissue to repair itself.[20] It is possible, for example, for a man of fifty to have a sixty-year-old heart, a forty-year-old pair of lungs, a forty-five-year-old set of kidneys, and a fifty-five-year-old liver.

The basic causes of death are not entirely understood. Some scientists think that a limited amount of biologic energy is given to an organism in the germ plasm. When the energy is exhausted, this theory continues, the organism becomes motionless, like a bullet fired from a gun which spends its force, comes to the end of its trajectory, and falls to the earth. Others think that infections, overstrain, and injuries eventually cause the organism to break down. Still others believe that disuse and reduction in function causes atrophy or shrinkage. It would seem that use, abuse, and disuse may all play a part in determining the length of the trajectory of living.

Longevity is dependent upon at least four factors: heredity, environment, the use of capacities, and energy output. In other words, if one wants to live a long time he ought first to select long-lived ancestors; second, select or control his environment in order to minimize stresses and strains and to secure the best nutrition; third, develop his capacities to the maximal point; and fourth, follow a regimen which, while not narrowly restricted, knows "nothing in excess." At least potentially the discoveries of science can help the organism maintain a balanced environment through such means as securing better food with less effort, guarding against the invasion of much disease, and mitigating the strains of climate and many of the rigors of the struggle for existence.

There is, however, a point beyond which science cannot go in prolonging life. Every species seems to have its maximum span of life, although few individuals of any species reach that limit. There is no magic elixir, no fountain of youth, no serum of rejuvenation, no surgical operation that can break the normal rhythm of life and biological time, despite the possibility that new achievements along such lines may eventually help more individuals to approach the maximum possible span of life. Most gerontologists feel that a century is about the normative span of human life although some few persons have been known to live to 125 years.[21] A few optimistic thinkers have set 150 years as the limit. In our time it is a real question if the average duration of life will go much beyond seventy or seventy-five.

Death is a necessary and important part in the economy of nature as it has been ordered by God the Creator. In the words of the psalmist: "The days of our years are three-score years and ten; and if by reason of strength they be four-score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. . . . So teach us to number our days, that we may apply our hearts unto wisdom." (90:10, 12.) Death has been held by some anthropologists to be the fact which, more than any other, led to the pursuit of philosophy and to the development of culture. It remains as a spur to the search for eternal values. It forces one generation to recognize its complete dependence on future generations for conservation and perpetuation of its values. It tends therefore to mitigate the rift between the generations. In the eleventh chapter of Hebrews the writer calls the roll of the faithful. At the end he concludes: "Yet though they all gained God's approval by their faith, they none of them received what he had promised, for God had resolved upon something still better for us, that they might not reach the fulfilment of their hopes except with us." (11:39-40, Goodspeed.)

The main drive of geriatrics must be understood as an attempt not to prolong life indefinitely but to enable each individual to live out his life span in the best possible state of health for the sake of maximum efficiency in living; in other words, that each man may fulfill his own human destiny. Since the foundations of a healthy senility are laid in the early years of life, those years are of great importance to the gerontologist. It is the young and middle-aged adult who can profit most from the findings of gerontology. Furthermore, since there is no sharp break between later maturity and the rest of life, nor any diseases which are peculiar to senility alone, every physician in a sense is a practicing geriatrician. The role of the specialist in this field is one of research in regard to the process and problems of aging, or of expertness in the diagnosis and therapy of the chronic diseases. His concern is to prevent disease, retard deterioration, and discover the potentialities for a life more abundant in every period of maturity.

Longevity is not of value in itself. A long life may or may not be a boon to man, depending upon what is done with the years. The cross on our altars reminds us that there may be values for which not only energy but life itself may be offered for the sake of higher values. There may be a time when strength should not be husbanded and meted out in miserly dribbles but poured out prodigally even though it shortens life. The British sergeant, in World War I, caught the spirit of this when he shouted to his cowering men: "Come on! Do you want to live forever?" What we ask from life is not primarily to live long but to live richly and creatively, in that spirit of joyous abandonment which comes from complete dedication to such a great purpose as the cause of Christ.

THE ADJUSTMENTS OF LATER MATURITY

Every period of life tends to have particular crises. Infancy is marked by such crises as being weaned, learning to walk and talk. Childhood works through such crises as going to school and learning to be a social being outside the family. Adolescence is confronted with the crises of puberty, the necessity of choosing a lifework, and establishing emotional independence from parental ties. Maturity brings marriage, parenthood, vocational, and community responsibilities. In every age it is necessary to make constant adjustments to changing conditions. It would seem that in our present society the crises of adolescence and later maturity tend to be sources of greater tension and to be fraught with more psychological hazards than do those of any other period of life.

Older people have to adjust to three sets of factors. There are the physiological changes which affect function and capacity. There are the changes in status forced upon them by the cultural pressures of society, which are only indirectly related to physical and mental capacity. And then there are the numerous losses which are the result of circumstances.

The biological factors which cause the most difficulty to men are the loss of strength and energy, the physiological change from youthful standards of attractiveness, and the waning of sexual power. Men who have prided themselves solely upon their ability to work, or their endurance, or their physical strength, may find aging a threat to their esteem. Sickness in such men may produce more than the usual amount of anxiety. The necessity for older men to give up certain strenuous athletic pursuits in which they once found great satisfaction may be a severe source of frustration. This points up the chief weakness of athletics and sports as leisure time activities, in that most of them have a low carry-over value into later maturity except in a spectator capacity. Men to whom sexual activity has been, among other things, a source of bolstering their self-esteem, may find life growing flat and directionless with the waning of the sexual drive.

Among women the biological factors which tend to cause the greatest difficulty are the change in outward appearance and the loss of fertility. For women who have used sexual attractiveness and physical beauty as means of achieving domination or security or social status, instead of developing real charm and skill in human relations and a positive self-evaluation for deeper qualities of worth, aging as a biological process is a special threat. The arbitrary limitation of standards of physical beauty, and attractiveness to that which is possible only for youth, accentuates the threat which aging offers to women. There is in fact a beauty which is intrinsic to each age. There is a beauty inherent in six or sixty as well as in sixteen.

As a matter of fact the real and permanent qualities which make for personal attractiveness are largely reflections of character. But common sense is not altogether mistaken in believing that attractiveness is related to physical qualities, for character itself tends to be reflected in structure and posture and physiognomy. Alexis Carrel has written:

> The shape of the face, the mouth, the cheeks, the eyelids, and the lines of the visage are determined by the habitual condition of the flat muscles, which move in the adipose tissues underlying the skin, and the state of these muscles depends on that of our mind. Indeed, each individual can give his face the expression that he chooses. But he does not keep such a mask permanently. Unwittingly, our visage progressively models itself upon our states of consciousness. With the advance of age it becomes more and more pregnant with the feelings, the appetites, and the aspirations of the whole being. The beauty of youth comes from the natural harmony of the lineaments of the human face. That, so rare, of an old man, from his soul.[22]

Older people are often overly concerned about any visceral disfunctions, such as trouble with the stomach, liver, kidneys, bladder, or prostate gland. While the difficulty may be relatively unimportant, it may remind the person of the threat of serious illness, invalidism, or death. Likewise any deforming or disabling changes, or any serious loss of capacity to use the senses, may lead them to exclude themselves entirely from active participation in social activities, even though with extra effort such participation would still be possible.

Reduced speed and strength in later maturity must be compensated for by increased skill. Freedom to eat what one likes may have to be exchanged for a regimented diet. Smaller reserves of energy may necessitate greater caution about bursts of speed or extra effort. Greater steadiness, endurance, and patience may have to be cultivated in order to get things done, and more careful planning to avoid having to work under too much speed and pressure to meet a deadline. Greater caution about exposure to risks of physical injury and illness may be needed. Convalescence from diseases or injury may take longer. As Stieglitz puts it:

> If five-year-old Willie and Grandpa both have "flu" at the same time, twenty-four hours after he has a normal temperature, Willie is "rarin' to go," hollow all the way down, with a ravenous appetite and is restrained only by heroic maternal discipline. On the other hand Grandpa,

now sixty, will require twelve days to accomplish the same degree of repair.[23]

Among the adjustments forced upon older people by the demands of the cultural pattern, the greatest strain of all grows out of compulsory retirement at an arbitrary age level, regardless of the capacity of the individual. Retirement is especially difficult for men who attain status solely through the job they hold and the salary they receive. As the anthropologist Ralph Linton has said:

> It is perhaps not too much to say that only in very exceptional cases can an adult man be genuinely self-respecting and enjoy a respected status in the eyes of others if he does not "earn a living" in an approved occupational role. Not only is this a matter of his own economic support but generally speaking, his occupational status is the primary source of the income and class status of his wife and children.[24]

Younger people often assume that older people have lost competence to make their own decisions. They may try to baby them, remind them to wear their rubbers, suggest that they had better stay in out of the storm, remind them when it is time for a nap, or without consultation decide what they should wear, where they should live, and how they should spend their money. An elderly widow in her seventies told her pastor with tears of exasperation in her eyes: "My daughters try to make a baby of me and I am not going to let them." At a meeting of the women's auxiliary the most comfortable chair was deferentially offered to an older woman.

"No, thank you," she said firmly, "I'm not an invalid. I can sit on a straight chair like anyone else."

"Well," snapped her hostess, who was seventy-five, "someone's got to sit in it!"

Feelings of being placed on the shelf, of being without status, or of having no significance, rob life of its joy and meaning. It is such feelings which give rise to the devious and various patterns of neurotic behavior in older people, rather than the loss of capacity itself.

A number of losses due to circumstances add to the burden of the more mature. Retirement and financial reverses may bring decreased freedom to travel, or to procure the physical comforts which older people have learned to prize. Lack of funds is especially hard on those who have felt they had to be generous in order to buy affection because they did not consider that they were worthy of being loved for themselves. Such feelings may be related to church contributions as well as to gifts to friends. Frequently the old home and many prized possessions must be given up at the very time when these might mean the most. Older people often lose their mates and experience one bereavement after another among their close friends. Not only death but change of residence often deprives them of friends and leaves them lonesome. Children grow up and move away from the parental home, taking out of life the reason for many activities which over the years gave it purpose.

THE COMPENSATIONS OF MATURITY

While most older people are well aware of the losses of later maturity which bring the necessity for major adjustments, many do not think about the compensations which may come only with years of experience. Not many can say with the Apostle Paul, who wrote in his old age from a prison: "I have learned how to be contented with the condition I am in. I know how to live humbly and I know how to enjoy plenty. I have learned the secret, in any and all conditions, of being well-fed and of going hungry, of having plenty and of going without. I can do anything through him who gives me strength" (Phil. 4:11-15, Goodspeed).

Even the diminution of certain sensory capacities may not be entirely a loss. One older man claims whimsically that he finds peace in being hard of hearing, for he can be selective in what he hears. The decrease of the sexual drive may have its compensations. As Wingate Johnson, a physician, has put it:

> The aging man may be induced to look upon the diminution of his sexual appetite as philosophically as did Sophocles in Plato's *Republic,* who, when asked, "How does love suit with age?" replied, "Peace; most gladly have I escaped from a mad and furious master." [25]

Occasional sexual relations may of course continue until late in life, as an expression of tenderness and love between man and wife. This depends upon the health and attitudes of the older people themselves.

Age may bring a maturing sense of pleasure in human relations and increase aesthetic appreciations. Enjoyment of art, music, drama, and literature may ripen only with extended experience which is denied the very young. There may be an increasing serenity and beauty of personality which attracts old and young. While there may not be the peaks of ecstasy so highly valued by youth, neither is one so likely to be plunged into the depths of despair and depression. Other things being equal, life may take on a greater peacefulness. Even the slings and arrows may become more tolerable with a growing acceptance of oneself as he is and a growing capacity to make the best of what he has. Even retirement may bring with it a release from the necessity of meeting deadlines and living by the clock. One may then set his own pace, and may work at the things he really likes to do.

Poise and self-assurance may grow out of the knowledge of what one has done and can do. Self-doubt may be dissipated if one's abilities have been tested and found adequate, if his capacities have been discovered and developed. There may be better judgment, keener insight, and a wider perspective. With a sharper sense of values, which experience has made possible, little things may not matter so much. One may be able to look at disturbing events and irritating occurrences with a greater sense of objectivity and detachment. If one no longer needs to fear the opinions of his contemporaries, or the reprisals of his customers, he can relax and be himself. Experience may bring a rich store of memories, and provide a wide range of skills and interests to use as resources. Creative imagination, which is the capacity to see relationships and to manipulate reality more constructively, is one of the latest of human abilities to mature, since it is based upon accumulated and assimilated experience. It is also, once achieved, the least likely to be lost.

There may be a sense of satisfaction in looking back upon achievements which were once only goals, and to know that one has succeeded in attaining some of the aims for which he has striven. A frequent frustration of later maturity is the loss of another chance, the fact that one can no longer even attempt to achieve certain things which he always thought that at least someday he might attain. The things most missed may be the things one never had. In *Man for Himself* Erich Fromm has written:

> Related to the irrational fear of death is the fear of growing old by which even more people in our culture are haunted. Here, too, we find a reasonable and normal apprehension of old age which, however, is very different in quality and intensity from the nightmarish dread of "being too old." . . . Many examples show that the person who lives productively before he is old by no means deteriorates; on the contrary, the mental and emotional qualities he developed in the process of productive living continue to grow although physical vigor wanes. The unproductive person, however, indeed deteriorates in his whole personality when his physical vigor, which has been the main spring of his activities, dries up. The decay of the personality in old age is a symptom; it is the failure of having lived productively. The fear of getting old is an expression of the feeling—often unconscious—of living unproductively; it is a reaction of our conscience to the mutilation of ourselves.[26]

As Ecclesiasticus wrote: "The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age? O how comely is judgment for a grey head, and for ancients to know counsel! O how comely is wisdom for the aged, and understanding, and counsel to men of honor! Much experience is the crown of old men, and the fear of God is their glory." (25:3-6.)

Christian faith holds open the door of hope to the end of even a wasted life. In the deepest sense therefore even seriously maladjusted older people are not hopeless and helpless cases. They too are children of God for whom Christ died. At the same time it may not prove possible, with the knowledge and tools we have, to help them change their maladjustment into creative and productive living.

Finally perhaps the most fundamental compensation of growing older may be that a maturing religious experience makes possible a deeper religious faith and a closer walk with God. As the body wanes, the spirit may wax in awareness of itself as the essential reality of man.

The secret of Paul's equanimity in the face of imprisonment and death is to be found in his unshakable faith in the love of God through Christ. He wrote: "I count everything as loss compared with the supreme advantage of knowing Christ Jesus my Lord. For his sake I have lost everything, and think it rubbish, in order to gain Christ and be known to be united to him, with any uprightness I may have not based on law but coming through faith in Christ—

the uprightness that comes from God through faith. I want to know him in the power of resurrection, and to share his sufferings and even his death, in the hope of attaining resurrection from the dead. Not that I have secured it yet, or already reached perfection, but I am pressing on to see if I can capture it, because I have been captured by Jesus Christ. Brothers, I do not consider that I have captured it yet, only, forgetting what is behind me, and straining toward what lies ahead, I am pressing toward the goal, for the prize to which God through Christ Jesus calls us upward. Let as many of us therefore as are mature have this attitude." (Phil. 3:8-14, Goodspeed.)

SUMMARY

It must be recognized that while the losses of later maturity may be retarded, and some of them avoided altogether, most of them are inevitable. On the other hand the compensations must be achieved by planning for them and striving after them. The losses are, for the most part, in the realm of the physical and the sensuous. The compensations are, broadly speaking, in the realm of the personal and the spiritual. This makes the Christian faith peculiarly relevant to the adjustments demanded by later maturity.

4

THE CHURCH and the AGING PROCESS

We know now that disease, mental or physical, is not inherent in the aging process. The major problems of later maturity arise out of reactions to excessive thwarting of personality by certain cultural patterns. The chief strengths and compensations of later maturity are to be found in the realm of spiritual attitudes. We begin therefore to see the relevance of religion to the aging process, and to realize that the church can make a basic contribution to the achievement of a meaningful later maturity.

The relation of the church to successful aging, or to creative handling of the problems which arise in the process of senescence and the period of senility, involves at least four main factors. These will be discussed in turn.

NORMS OF PERSONALITY DEVELOPMENT

Whatever is done to help persons achieve a personality structure characterized by maturity, wholesomeness, and creativity in any period of life will be reflected in later maturity. If we ask what the church can do to help persons develop this kind of personality, a prior consideration must be given to what we mean by a mature, wholesome, and creative personality from the Christian point of view. For while these qualities may be achieved outside a Christian frame of reference, Christians believe that the gospel itself provides the ultimate norms of personality development.

The gospel provides the most complete and far-reaching insight that man has into the nature of ultimate reality. It provides the clue to the most appropriate relationship a man can have to that reality. A Christian is distinguished by the quality of his relationship to God, to other people, and to himself. This quality grows out of his experience with the redemptive love of God in Christ, as mediated through that fellowship which is the body of Christ. The Christian faith itself therefore is the primary resource for enabling older people to discover meaningfulness, to accept the losses, and to find the compensations, of later maturity. A fundamental concern is how this faith may be communicated to and attained by older people who do not have it, and how it may be retained and strengthened by those who do have it.

A mature person has attained that capacity for problem solving and productivity which is possible at a particular period of life. We can speak of a person who is mature for six, for sixteen, or for sixty. Normally we expect more of sixty than we do of either six or sixteen. It is unfair to compare a boy of eight with a boy of twelve. On the other hand we remember the infinite range of variation among individuals of the same age. Therefore the maturity of any individual can be understood only in relation to his capacity, rather than in terms of a "norm" which is the average of all individuals taken together. The parable of the talents points up the differences in gifts among persons. It also reminds us of our responsibility for using the capacities that we have.

"Wholesomeness" comes from the same root as "health" and "holy." It implies that all parts of the personality are integrated in such a way that they work together in organic unity. It implies also that all our basic drives are inherent parts of our personality, to be accepted and directed, not denied. Our energies may then flow in a direction which can bring us into a positive relationship with God, with our fellow men, and with ourselves. Jesus spoke of letting our eye be single. If we can perceive and accept the totality of our experience, then we see it as integrated, and our eye is single. This integration requires faith in an ultimate value to which one is devoted, and which is large enough to stimulate the development of our capacities to provide for the satisfaction of our basic needs. To the Christian this integration is found in commitment to the person of Christ, who embodies and reveals the will of God.

By personal creativity we mean that a person brings into being values which did not exist before and which but for his effort would not exist.[1] One may be creative or productive in the realm of economic, intellectual, artistic, or many other personal values. Creativity is building up rather than tearing down, constructing rather than destroying, being positive rather than negative, loving as opposed to hating. For the Christian the highest form of creativity is found in developing his relationship to other persons and to God on the basis of Christian love.

Even Mrs. James Martin, aged seventy-seven, who is confined to her bed by a multiplicity of ills, and who is dependent upon her son for support, can be creative. She can be creative in her relationship to other persons and to God. She can contribute appreciation, understanding, co-operation, and affection to the family circle. She can help others through intercessory prayer. She can express to God her devotion and thanksgiving. She may give the widow's mite. This may be spiritual rather than a material gift, but it is nevertheless highly regarded in the Kingdom of God. She can sing:

A charge to keep I have,
  A God to glorify,
A never-dying soul to save,
  And fit it for the sky.

To serve the present age,
  My calling to fulfill;
O may it all my powers engage
  To do my Master's will! [2]

Creativity must not be confused with growth. Creativity can be present even where there is a continuing deterioration of capacity. This distinction is important, for older people often depreciate themselves, and feel that because they can no longer be active or productive in a material or economic sense, they are therefore uncreative.

Maturity, wholesomeness, and creativity should be thought of not in terms of perfection but of direction. Christians are not perfect persons, but are repentant sinners going on toward perfection as far as it is possible in the temporal, hoping to be perfected in the eternal. In the final analysis the difference between a good and a bad adjustment, between the saved and unsaved, lies in the orientation of personality rather than in the distance it has moved. We do ourselves and others an injustice to become perfectionistic in our search for either health or goodness, unable to tolerate lack of perfection. We can grow in grace, but we cannot attain perfection.

FOSTERING PERSONALITY GROWTH

We have discussed the norms of personality development, and the function of the church in establishing such norms, not in order to separate the sheep from the goats, but in order to clarify one function of the church in relation to the aging process.

We turn now to the second way in which the church is related to that process, through fostering personality growth. There are several means by which the church contributes to the kind of personality development which proves its worth in the aging process.[3] The first is the setting forth of the goals and values of life. The church seeks to know the character and will of God, that men may do his will and live. It finds this supremely in Jesus Christ, his life and work and teaching, for Christ incarnates God himself. It sets forth the basic goals and values of life therefore not as abstractions, but as inevitable implications for anyone in the fellowship who has a loyalty to Christ.

The second fundamental way in which the church contributes to personality development is in training its members in the use of Christian freedom. Instead of sanctioning or reinforcing a legalism which is merely restrictive, it teaches the higher law of love. In other words it seeks through a deeper realism to shape behavior by love and by loyalty to Christ, rather than by fear of punishment from an external authority.

The third means of producing that strength in personality which is indispensable to later maturity is to provide resources through the fellowship itself. It provides opportunities for persons to find in association with one another satisfactions for many of their most basic needs, such as the need to belong, to be valued, to be understood, and to be encouraged and supported in the dark days of life.

A Bible class, for example, which has developed strong group feeling and affection among its members, which meets not only for study but for fellowship and service, may provide for some older people almost their sole opportunity for meeting their basic social needs. Or services of worship may provide the only stretching of the imagination beyond the confines of the community. In sensing the world-wide community of the Christian fellowship, and one's place in it, a temptation to feel helpless and microscopic may be replaced by a deep confidence in one's sonship.

Such experiences contribute to a justified sense of security, self-confidence, and self-respect in older people. For the fellowship itself mediates the redemptive love of God in Christ. To achieve this goal, however, the fellowship must in fact be accepting, understanding, and real. If one were being rejected by a group at the same time he was learning the Beatitudes, what would impress him would be the former and not the latter. Thought and planning as well as good intention are necessary to communicate the sense of fellowship. For example, a young couple's club in a certain church established a rule that when any member reached the age of forty he would automatically resign. There was an elaborate ceremony of walking the plank. The rule was understandable and had much to be said for it. But the church made no provision for close group fellowship for persons or couples above the age of forty. There was a tendency therefore for couples to laugh and joke about reaching "old age" at forty, but beneath the banter there was a very real sense of rejection and loss.

Problems, or conflict, represent in fact the growing edge of personality. Properly perceived a problem is a stimulus to learning. If constructive action is then taken the result is a new base or resource from which to perceive and approach other problems. This is true even if the particular problem turns out to be insoluble. In contrast, if a problem is met unconstructively (as by running away, trying to smash, blaming other people or oneself, or sitting on the fence), this may make it more difficult to approach the next problem, even if the first appears to have been solved. A person who succeeds in getting someone else to make a decision for him, for example, may appear to have solved his immediate problem. When his next difficulty arises, however, he will be less able than before to face it and solve it himself, and will be more tempted than ever to get an authority to do it for him. Thus apparently he will have solved one problem, but will not have gained in problem-solving capacity.

CONSTRUCTIVE HANDLING OF CONFLICT

A fourth way in which the church fosters that kind of personality development which can best endure the losses, and utilize the potential gains, of later maturity is in its teaching about the constructive handling of conflict.

Conflict is inherent in human life and growth, at least as we know it. There can be no successful attempt therefore to deal with conflict as if it could be entirely eliminated. Life is not all change, but all life which is growing involves change. Change means conflict: problems to be solved, difficulties to be overcome, or decisions to be made among values.[4]

We distinguish two functions which the church has in relation to handling conflict. They are not separated, but represent different emphases of need. The first is helping people to get through difficult experiences, that is, bringing the resources which can aid in dealing with a particular problem experience. The second is both more general and more important, the fostering of problem-solving capacity. That is, it involves not only finding a means of handling the difficulty or conflict which is uppermost, but also developing attitudes toward and methods of attacking problems so that the result is growth in capacity to meet difficult and frustrating experiences of life as they may occur.

All the ministrations of the church help people to solve problems. This function is of course handled pre-eminently by pastoral work and counseling with individuals, to be discussed in the following section of this book. But the other offices of the church also contribute to this end. A service of worship may so help a man to reorient his thinking and feeling that he finds new strength and a new point of view with which he can approach his gnawing sense of loneliness or anxiety. Or a woman in a discussion group on the Bible may find the key to that relaxation of spirit whose absence has beclouded her days and darkened her nights. Or a young man, oppressed with the immensity of our social problems and feeling insignificant to help solve them, may gain new courage and stability through participation in a concrete social outreaching program of the church.

In order to solve a problem one has first to face up to its reality. The second step is to define the exact nature of the problem. After the problem is faced and defined the next step is to explore the resources for handling it, or the alternative ways in which it can be met.

The final solving of any particular problem leads to the development of problem-solving capacity as there is consolidation and evaluation of the experience one has just gone through. One does not say merely: "Well, I'm glad that's over. I never want to hear of it again." He says, to himself at least: "I did have the wrong slant on that one thing; and so long as I had it I got nowhere. But when I saw that, then the whole thing straightened out. I guess that means that the next time I face a problem I had better look first for such slants." Or he might say: "When first I looked at that problem I thought I could handle it without looking at *me*. But I found I couldn't. It was an expression of me, not just something tacked on that I could hammer off. Maybe next time I had better start by looking at the problem as coming out of me, and not something entirely foreign." These statements would represent the consolidation of important insights.

In summary, then, effective attack on a problem involves the basic step of realizing that we must take the initiative in dealing with it. Then we face and define it, explore the resources and alternatives, take action, and consolidate and evaluate what has occurred.

The successful and constructive solving of problems as they arise all through life enables a person to enter later maturity free from accumulated tension, with confidence in his capacity to deal with situations, and with skill in handling conflict. It is very difficult to help an older person who all his life has followed a pattern of dealing unconstructively with problems. Therefore the church must be alert to the necessity of beginning early in life to prepare persons for growing older. But this is in fact the central drive of the church's practical work, aimed at helping persons face forward triumphantly through all of life.

We have seen how the church helps persons to solve problems as they arise. How does it help them to develop a problem-solving capacity? This function is performed on two levels. On the first level it helps the person to have the experience of successful problem-solving, and then aids him to see just what has happened. The experience which the person has just been through is evaluated and consolidated. Thus the insights are nailed down.

On a more fundamental level the church helps persons to develop an inner security which makes it possible to face problems, to recognize their own involvement in such problems, and to acquire the ability to accept the consequences of their own decisions. The church teaches that as a man "thinketh in his heart, so is he." Problem-solving capacity is therefore rooted in character, and is more than the possession of a technique.

Inner security and self-confidence come out of the awareness of one's own worth and dignity as a child of God, the knowledge that he cannot stray beyond God's love and care, and the understanding that he has been endowed with resources because he was created in the image of God. The church helps him to attain this inner security mainly by the understanding, acceptance, and love which it demonstrates as it proclaims and practices the gospel of Christ.

The development of healthy personality patterns in older people becomes even more important when we review the discoveries that have been made of the relation between emotions, mental attitudes, and patterns of living on the one hand, with structural and tissue changes in the body on the other hand.[5] These are usually spoken of as psychosomatic, or mind-body interrelationships. The illnesses which arise in this way may be thought of as one of the possible results of conflict which the person is unable to handle constructively.

All of us recognize that unhygienic or distorted patterns of living (such as overeating, overwork, inability to relax, indulgence in alcohol, rigid ways of approaching life, etc.) result in our feeling bad. For they stem, for the most part, from distortions in personality and character itself. But it is more startling to recognize that these disturbances and twistings, if continued, may produce physical change in the organs, or may encourage specific diseases. Yet this is now a well-established fact. Prolonged and habitual anger (hatred) and prolonged and habitual fear (anxiety) can do irreparable damage to the tissues of the body. Many accidents are related to the state of one's mind, and certain persons are "accident-prone" because of carelessness, preoccupation, or unconscious intention.

The cultivation of rhythm in living, of relaxation and serenity, as well as the ability to put forth effort, or of flexibility, as well as convictions, may in itself be an important factor in the prevention of degenerative diseases with their consequent invalidism. Obviously anything the church does which produces such qualities is of great significance to health.

Here is a great newly discovered field to be explored by the church, to which it has nevertheless a long tradition of relationship.

Not only is it possible to prevent, but also to heal, certain illnesses through helping a person to untangle the snarls in his relationship to the world. Ultimately this means the achievement of right relations with God, and living in accordance with the purposes of God. As an ancient Hebrew sage pointed out: "A joyful mind maketh age flourishing, but a sorrowful spirit drieth up the bones" (Prov. 17:22).

This new knowledge offers a tremendous opportunity for the church to minister to the deepest needs of man, but it also represents a great danger. While the church may play an important part in the development of a mature, wholesome, and creative personality, it may also unwittingly reinforce and contribute to unwholesome, disintegrating, and destructive modes of living if it is unaware of the moving forces in the inner life of man.

When true to itself, Christianity contributes to health in the most basic sense of the term. The more deeply and significantly people can make Christianity a living reality within them, and in all the relationships of life, the more they shall find it a resource richer than rubies as they come into later maturity.

CHANGING THE PATTERNS OF CULTURE

Thus far we have discussed the relation of the church to the aging process, which is a reality that cannot be changed. But it is clear that many of the problems of later maturity are either caused or aggravated by external conditions. These may be poor housing, inadequate income, or disease, or they may be the attitudes and mixed feelings of our society toward older people. They are, in other words, the problems which can be solved not by helping the older people individually, but by altering the external conditions which produce the troubles.

Whatever is done to improve the cultural patterns, to remove or mitigate the environmental hazards, and to cushion the special shocks and strains of later maturity, contributes to the richness of life's meaning in older people.

The church is doing much at this point and can do much more. The more specific it can be, the wider and more constructive will be its influence. It can do much through social action to remove restrictions and prejudices, and to encourage the development of opportunities for employment, for recreation, and for adequate economic support for older people. Beyond this it can be active in changing the ambiguous attitudes of our society toward older people by an appeal to the community conscience, based on knowledge both of ethics and of older people. It can help the community come closer to the social affirmation of the value of older people as primarily *people* and not as primarily *older*.

If it is to influence the community, however, it will first have to re-examine itself. If its own employees are forced to retire at a particular age regardless of their powers and abilities, its caution to the community about arbitrary retirement will be unheeded. If its pension provisions for retired workers are less than sufficient to maintain a decent standard of life, its word to government or industry will be discounted. If it slackens in its concern for people, or its ministry to them, just because they can no longer make the kind of contribution, in service or finance, which was once possible, its counsel to accept older people as persons will count for little. So the church has tremendous potential influence in altering the whole pattern of our culture in relation to older people. But it can make this actual only if it begins with itself. There is much in existence now which is excellent in the church's relation to older people. But much more remains to be done.

The church is a channel of grace through which flows the love of God. And nowhere is this more apparent than in relation to older people. The gospel is for them too, and they can find life's ultimate meaning in commitment to Christ, their Saviour and Lord, being loyal to him in life and service. To them too is given the "power to become the sons of God" (John 1:12).

PART II

Pastoral Care of Older People

5

The FOUNDATIONS of PASTORAL CARE

Pastoral care is the term used to describe that help by the minister which is given directly to individuals or families. It is the shepherding or personal guidance function of the ministry, as distinguished from the administrative, priestly, or prophetic functions. Shepherding refers to the tender and loving attitude of the pastor toward people, and does not of course imply that they are so incapable of self-direction as to demand that they be led about. It refers to an approach on the part of the pastor characterized by concern, respect, appreciation, and a sense of responsibility.

Pastoral care is therefore primarily a process involving direct interpersonal relationships. The personality and character of an individual have been molded chiefly through interaction in face-to-face relationships, beginning with the parents. In an unusually far-reaching sense pastoral care follows the same dynamic or motivating process which produced personality itself.

In this section of our volume we consider the place of pastoral care in a total ministry to older people, and the basic principles and procedures which characterize this aspect of the minister's work.

First, we shall examine the basic function of pastoral care and especially the place of understanding in relation to it. We shall analyze the three essential elements in all pastoral care: the receptivity of the parishioner, the approach of the pastor, and the relationship between the two people. Second, we shall suggest specific ways in which pastoral care can help many older people to meet their situations creatively. This will be discussed through the presentation and analysis of records of pastoral calls and interviews. We shall consider one extended series of calls with one parishioner. From this we shall then attempt to identify and set forth an approach, principles, and procedures in the everyday ministry of pastoral care to older people. In concluding this section we shall consider how these insights, principles, and methods may be utilized by the pastor within the limits of time which are imposed upon him by his other obligations. In other words, we shall suggest a practical program of pastoral care of older people.

SOURCE OF THE FINDINGS AND CONCLUSIONS

The study out of which this section has grown involved direct firsthand pastoral ministry to seventy people over sixty years of age. In every respect but one the pastoral contacts with these parishioners precisely duplicated the situation of any local pastor. The one exception was that the pastor kept verbatim records of all his calls.[1] These records made it possible to study what was, and what was not, effective in his ministry. The seventy parishioners were selected in ways which assured their being representative of the total older population which maintains some Protestant church relationship. Half of them were residents of a home for older people. The other half lived in their own homes, in foster homes, or in the homes of friends and relatives.

The pastor, Cedarleaf, acted as associate minister of one local church, and as chaplain of a home for older people. To the people he was in all respects a pastor rather than an investigator. Several denominations were represented in the church affiliations of the thirty-five residents in the institution, though the majority were of the church which maintains the home. The church and the home represented respectively two of the three largest streams in American Protestantism. Thus while not every type of Protestant tradition is represented among the parishioners in the study, the sample is comprehensive. The local church which co-operated is a city church but not a downtown or suburban church. While some of its parishioners live in the immediate vicinity, and it does serve its neighborhood, many members are scattered all over the Middle Western city in which it is located.

Since both the local church and the institution are located in a city, the parishioners must all be classed as urban residents. Thus the study does not indicate the degree to which differences might be found in a rural situation. Our impression is that while there would be many situational differences, there would be no fundamental differences in the needs which pastoral care may encounter, or the basic ways in which it would meet them.

Of the seventy parishioners, ten died during the period the study was in progress. On one or more occasions many others were hospitalized for longer or shorter periods.

An attempt was made, in selection of the older people, to see that there were roughly the same proportion in each age interval (for example, 60-65, 65-70) as exist in the general population. The youngest person was sixty-one, and the oldest ninety-five. There were of course more in the 60-70 interval than in any other.

The pastor ministered to the seventy parishioners for a period of approximately eighteen months. There was no arbitrary plan governing the number of contacts with each person. Apart from the get-acquainted contacts at the beginning, and a regularity of calls upon shut-ins, the number of calls was determined by the expressed need and desire on the part of the parishioner or by the pastor's sense of an existing crisis. During the periods of crisis, such as illness, calls were more frequent. When need appeared to be neither deep nor acute, parishioners were seen only occasionally. Space has prevented our putting thumbnail sketches of the seventy people in this volume, but they will appear in the later book devoted entirely to pastoral care of older people.

The primary purpose was to discover the best approach and method in pastoral care of older people, rather than to study the older people themselves.[2] That is, the chief concern was examination of the pastor-parishioner relationship. But since the pastor cannot perform an effective ministry without understanding the parishioner's needs, it is inevitable that the study includes consideration of those needs as well as of what the pastor did to attempt to meet them. Thus we combine a discussion of methods with a consideration of dynamics, or of the motivating and influential forces operating within the lives of the parishioners. ✓

THE PLACE OF UNDERSTANDING

Older people might be called the consolidated product of previous experiences and patterns of living. Consider Mary Nash, an unmarried woman of eighty-two. She is handicapped by arthritis, poor hearing, and heart trouble. Besides, her friends have moved away or died, and she feels very much alone in the world. When the pastor called on her he found her to be a quarrelsome and dissatisfied resident of a foster home. She often shows overt anger toward those on whom she has to depend for her food and shelter.

As we look back over her earlier life we discover that she was a beautiful young woman who devoted most of her life to music and to her mother. She did not, however, build up any friendships involving mutuality or give and take. She never married, but lived at home with her mother. After the latter's death she developed a companionship with a woman who was later committed to a mental hospital. Those who knew her in middle and early life said she was a pleasant girl, but kept to herself. She attended church, and for a time played the organ, but she never became a member. Of the church she said: "I don't know why I didn't join. I never got around to it, I guess." To obvious outward appearances she was happy and creative, if somewhat removed or withdrawn.

Now she has come into later maturity, and we find her with even fewer friends than she had previously. Toward even those who are her friends she frequently expresses intensely hostile feelings. At this stage she may be accurately characterized as sour, ill-tempered, and un-co-operative. What has happened? Is this aloof and disgruntled attitude a new pattern of life? Has she changed completely? The answer is no. We see from the earlier pattern of living that she had but few friends, and tended to avoid close relationships even with them. There is evidence that she had strong feelings of resentment against her stepfather early in life.

Despite this she got along fairly well before later maturity. She had her music, from which she received much satisfaction. She was pretty, and this supported her sense of self-esteem. It is clear that in earlier years she had several outlets for her feelings. Besides those which we have mentioned, one of the most important was her role of protecting her mother from a stepfather whom they both intensely disliked.

The onset of later maturity deprived her of several of the outlets upon which she was dependent. No longer is she able to use her fingers for playing the piano. While she still has attractive features, age has taken its toll on her appearance. Since she associates beauty with youthfulness, she is unduly sensitive to this change in appearance. She has said more than once: "I used to be such a beautiful girl, but look at me now." After one such remark she held out her hands and then pointed to her face. She can no longer move about as she pleases because of the crippling effects of arthritis. It is quite clear that nearly all her former ways of finding satisfaction have been taken away, and the dominant pattern of withdrawal and hostility now asserts itself.

Miss Nash suggests that in later maturity there tends to emerge in sharper focus that pattern of personality which has all along been most fundamental, but which has been overlaid or intertwined with other patterns in earlier years. The superficial observer would say that a basic change has occurred. Actually it is an instance of later maturity forcing the consolidation of the major patterns or trends that have existed in the personality all along.

Barnett Ford also shows us how older years mean the consolidation of what have all along been the more fundamental patterns of personality, but in a different direction from that demonstrated in Miss Nash. He came to the United States as a Danish immigrant a half century ago, when he was twenty-one. He learned toolmaking and became proficient at his work. His family included three boys and two girls, all of whom are now married and have their own children. Ever since he came several years ago to the community in which he now lives, he has been a member of Second Church, and in addition has been active on the church board. A fraternal organization has also received some of his time. His friends consider him to be a good father, husband, and citizen.

After the death of his wife about five years ago, his children asked him to move in with one of them. Instead he chose to live in a home for older people. He explained to his children that this decision indicated no dislike of them, but he felt it would give greater freedom both to him and to them. Before making his decision he visited several homes to study their facilities and regulations. After deciding on one that he believed would meet his needs he made application for residency, and was eventually admitted.

Mr. Ford has now retired from his job, and taken up reading as his chief avocation. He reserves time, however, for many other interests. He makes extended visits to friends, follows many sporting events with great interest, and continues his activity in church, lodge, and community. At the home he is happy and co-operative. His spirit is so fine that one may consider him buoyant and youthful. Of his residency at the home he says: "I like it very much here. It's like a fine hotel. I come and go as I please. Yet I have many friends right here."

Both Miss Nash and Mr. Ford have had to face the inevitable losses which come with later maturity. But what a difference we see in their responses to aging.

Miss Nash was not born with these responses. They are primarily a product of her interaction with meaningful people during her total life span. It is possible that the intervention of a very positive and satisfying experience or personal relationship sometime in her life might have altered significantly the direction and pattern of her responses. Or had she experienced, forty-five years ago, a crisis relative to her music, such as the loss of students or injury to her hands, she might have reoriented herself to the new situation by tapping inner and formerly unused resources. It is quite possible that these so-called natural "therapies of life" might have made a significant change in her basic attitude toward life.[3] In that case she would have entered later maturity with responses different from those which we now see.

Many experiences of deep conversion to religion have emerged out of crisis, and have become foundation stones for new patterns of creative living. Although Miss Nash had a kind of religious interest, she had never permitted it to go beneath the surface. It is not beyond the realm of possibility that such an experience would have given Miss Nash a new perspective for understanding the inner feelings which made her react and behave in a defensive and withdrawing way. Miss Nash, however, in fact entered later maturity with the attitudes we have already described. And the tendency in later maturity is, as we have pointed out, to fix or set the former patterns.

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person

We should note very clearly that these patterns of retreat, defeat, and withdrawal have not been without meaning and usefulness to Miss Nash. These dynamic patterns have protected her from the intense anxiety that tended to arise if she had to participate in mutual social relationships. Her feelings of worthlessness indicate

? that she apparently had a sense of guilt over the depth of her hostile feelings. This in turn served to keep her farther away from social relationships because of her fear that a worthless person would be rejected. In fact she once said: "I'm so no good, no one wants me." Since the pride manifested earlier in life was a purposive though blind attempt to make up for lack of genuine self-esteem, the still greater frustrations of later maturity forced her to turn to an even more defensive pattern than pride, namely withdrawal and retreat.

We see a different pattern in Mr. Ford. His life motif, or central pattern, was essentially creative. He was inwardly strong and stable enough to see life steadily and see it whole. It is true that he, like any other older person, must have had many dismaying and discouraging experiences along the way of life. But he had the creative resources of personality available, and through these experiences he grew.

On the surface Mr. Ford appears to have experienced the same kind of frustrations as overwhelmed Miss Nash. Many of his friends are dead. He has had to retire from his work. He had to give up his home. His physical appearance has changed, and he has lost much of his physical vigor. But the fundamental point is not the experiences, but the way of meeting these experiences. While forty years ago this difference would not have been clearly evident, at this stage of human life it stands out in bold relief. Mr. Ford at this period is a creative and growing individual who has good relationships with many people. It is true that the forward movements are not now as enthusiastic and impulsive as in earlier years, but they now proceed in a steady even stream. Because at this stage the river of his life has become wider, it is not now necessary that it flow so swiftly. Mr. Ford is truly adding life to years, as well as years to life.

In this consideration of fundamental patterns we are not making moral judgments. It is not a moral judgment to note that Mr. Ford is meeting the experiences of life more effectively than Miss Nash. But this does not mean that we condemn Miss Nash or commend Mr. Ford, or that we praise Mr. Ford and blame Miss Nash. It does mean that as we understand the driving forces in older people we can do more effective work with them. In this section we have shown patterns which any pastor sees in the older people of his congregation, and by Miss Nash and Mr. Ford we have attempted to bring their significance to a sharp focus.

What can or should pastoral care mean to these two people? Mr. Ford at this time needs relatively little in the way of direct or intensive pastoral help. This does not mean that the pastor neglects him, but rather that a casual friendly relationship is maintained. In this kind of relationship the pastor is on the alert for any crisis experience which might occur. If Mr. Ford should need more intensive help in such situations the pastor is ready to give that help. For instance, Mr. Ford might become afflicted with a serious illness. Immediate and heavy demands would be placed upon his emotional resources. At the onset of such a crisis he might not be able to muster the creative inner powers. At that point the pastor's understanding and encouragement would be an invaluable aid in the stabilization of his personality. Thus the pastor, by maintaining a friendly, alert, but not intensive relationship, is prepared to help if special help is needed.

With Miss Nash the pastoral help possibilities are more remote. This is because of the great difficulty she has in sustaining creative and meaningful relationships. Yet we must remember that Miss Nash is not a person we would consider "abnormal," for she did manage to live a fairly useful and happy life before this period. Any pastor is likely to meet many Miss Nashes.

Despite the probabilities we must not rule out the possibility that a meaningful pastoral relationship with her might still be the means through which she could afford to modify her unsatisfactory life pattern. It is possible that the warmth, understanding, and appreciation which the pastor brings to her might create an atmosphere of confidence in which she could make a change in her life direction. To this end prayer and the Holy Communion might make an important contribution, if used by the pastor in a context which is warm and accepting. It is even possible that an understanding by the pastor of her mixed feelings might enable her to gain some insight into her negative and confused feelings, and hence to alter them. Any suggestion by the pastor that he rejects her, such as by failing to see her at all, or by being either detached or critical, will increase her sense of worthlessness, and tend further to crystallize the pattern.

If Miss Nash should be open at all to pastoral care, the striking fact is that it would touch the very center of her need. If the pastor's acceptance and understanding of her as she is, with all her troubles and confusions, should succeed at all, then the chance for real change would be considerable. She would express to him the same feelings of hostility, drawing away, and confusion, which tend to repel other people—but the pastor would not let himself be repelled. When this occurs, something dynamic, of great force, appears, and the person may achieve some insight, or a new perception about himself. Since Miss Nash did not develop this present pattern out of perversity, but from overwhelmingly difficult personal relationships in earlier life, only a different kind of relationship would have any chance of changing the pattern. Her cruel stepfather, for example, treated her in such a way as to compel her to develop the patterns of defense and withdrawal. But if the pastor responds differently (understandingly) to her feelings, and thus does not force her to fall back on the old defensive patterns, she could discover that the protective devices are not so necessary as she had felt. But this discussion is only of a possibility. As a matter of fact the pastor made only a little headway with Miss Nash. The old trends were too firmly consolidated.

It should be noted that the pastor's understanding performed a very important function for him. He worked hard to help Miss Nash, and did so in a limited degree, but she was not prepared to accept the more far-reaching change which was possible. If he had not understood her, and his relationship with her, he would have been discouraged at his lack of success. With his understanding, however, he still regretted not being able to help; but he was not tempted to blame it falsely either on himself or on perversity in Miss Nash.

Could the church have helped Miss Nash through group activity? At an earlier age she might have been able to participate in it. But it is evident that she could not now take direct action to become a participant in any group functions, even if there were special encouragement and help of a personal nature from another person. Because of the patterns of life around a focus of withdrawing, she is even more unable to have positive social relationships. Besides she is physically tied to her foster home by arthritis.

In summary, understanding means first that the pastor sees the dynamics, or the inner motivating and influential factors, in the personalities of older people. It means, second, to see the real issues, or to look beyond the superficial into the deeper meanings of the behavior and attitudes of a person. Third, to understand is to see people in terms of the direction in which they are moving, rather than primarily in relation to where they have come from. Direction may of course reverse itself at times, if some previously developed but lately unused resources are brought back into service. Fourth, when the pastor understands older people it means that he is alert to the tendency for fundamental personality patterns to consolidate in later maturity.

The place of understanding in pastoral care is also fourfold. First, it does something for the pastor himself. It gives him balance, preventing discouragement when the going is hard or the results limited, and curbing the temptation to pride when the effects are successful. Second, understanding is essential in enabling the pastor to demonstrate realistic and warm interest in the person, despite the latter's hostilities, withdrawal, or other negative feelings. Third, the appreciation which grows out of understanding makes the pastor alert to the emergence of special needs. That is, he is alert to the possibilities of new events and experiences that may arise and require supplementary help. Fourth, understanding serves to keep the pastor from being dismayed and discouraged when goals are not achieved rapidly, or even when it seems that the practical goal which may be reached is not nearly so high as he would like. In other words, he is able to work, with no slackening of interest and concern, for the limited goals which are possible for the parishioner he is trying to help. That is, he understands the reasons for the slowness or smallness of movement, and does not blame either himself or the parishioner.

THE ESSENTIALS IN PASTORAL HELP

We have discussed what understanding is, and the place it has in pastoral care once we have it. Here we shall discuss how we get understanding through the actual procedures of pastoral care and our reflections upon them.

If pastoral help is to be given, three essentials must be present. First, there must be some degree of receptivity to help on the part of the parishioner. Second, there must be an attitude of understanding love and a knowledge of dynamics on the part of the pastor. Third, the relationship itself must be constructive. We shall consider these essentials in turn.

The pastoral call described below was made on a widow of seventy-nine who had recently become a resident in a home for older people. The administrator informed the chaplain of her admission. He said she appeared to be nervous. As the chaplain went to call on her he found her in the hall. She had just left her room and was walking toward the sitting room.

CHAPLAIN: Are you Mrs. Frank?

MRS. FRANK: Yes, and who are you?

CHAPLAIN: I'm a minister serving as chaplain in this home.

MRS. FRANK: Oh. Won't you come into my sitting room? I'll tell you an interesting story. I'm a Frank, you know—from the Frank family. They were medical leaders.

CHAPLAIN: You do have an interesting family background. (*We entered a neatly furnished room, complete with matching draperies and bedspread, new furniture, and, in general, very livable.*)

MRS. FRANK: Sit in that big chair, will you? I've been here three weeks now.

CHAPLAIN: Did you come from your home?

MRS. FRANK: No. I lived at the Blank Hotel. I had a room overlooking the lake, but it was too expensive. But I liked to live there. It was so entertaining.

CHAPLAIN: You have some feelings about being here?

MRS. FRANK: I get rather lonesome here, and often feel like a stranger. I haven't any friends here. I walk to the woman's club meetings.

CHAPLAIN: Have you met any of the folks here?

MRS. FRANK: No. I only know one old lady across the hall. She's stooped over. She brings me the paper once in a while.

CHAPLAIN: It isn't easy to have to change one's way of living and get used to new friends.

MRS. FRANK: It isn't. I used to do much traveling. We spent two years in Rome. My husband was an executive of an importing company. (*Here she brought out pictures of her husband and her family.*) My husband died from cancer of the throat. He suffered terribly. (*She paused and held back tears.*)

CHAPLAIN: Suffering is difficult to bear.

MRS. FRANK: It was a good thing he could go. He suffered so much.

CHAPLAIN: You feel this pretty keenly.

MRS. FRANK: I certainly do. (*Pause*) I have three children. They are all married. One of my boys lives in the suburbs, and another one lives in Central City. His wife lives with her mother. This is because of his work. (*She appeared a bit upset.*) It's not a problem; it's his occupation. (*Extended pause*) I have a daughter who lives near here. She's married. She's the one who fixed up this room for me. Won't you have a look around and see what's been done? (*I stood up, and she showed me the closets and her small storage facilities.*)

CHAPLAIN: You do have a pleasant room.

MRS. FRANK: My children made all the arrangements for me. I just accepted it.

CHAPLAIN: I was glad for this opportunity to talk with you.

MRS. FRANK: I was certainly glad to have you here. It helped so to break up my day.

In analyzing this record we may note the activity of both persons involved. Mrs. Frank's attitudes and feelings are dynamically a part of this relationship, but obviously they have their foundations in past experiences. The other factor in this contact is the response of the pastor to Mrs. Frank's feelings. This is partly situational (related to the present situation), but is also a fundamental expression of the pastor's own personality.

We may look more closely at the degree of receptivity to receive help, that is, at the attitudes and feelings which Mrs. Frank reveals in this pastoral call. The first thing that strikes us about these feelings as her words reveal them, is the anxious quality which surrounds them. It is more than casual conversation when she says: "I get rather lonesome here, and often feel like a stranger. I haven't any friends here. I walk to the woman's club meetings." This is true also when she says: "I used to do much traveling. We spent two years in Rome."

There are fairly obvious indications in this record of a need for help on the part of Mrs. Frank. Besides the feelings revealed in her words, muscular tension and anxiety are revealed in speech patterns and movements. Unquestionably she was going through a crisis experience, induced by several shocks, including the death of her husband, separation from the rest of her family, entering a home for the aged, and the marital problems of her younger son. She is in the midst of a conflict for which she has no ready solution. She seems to be in such confusion over the rapid changes that she does not know where to turn for help. She is so confused that she can hardly admit the situation has gone beyond her control. From this contact it looks as if she felt inwardly that all the props had been knocked out from under her. Her sense of significance in life has had a serious blow. She is now on the verge of despair.

Her sole resource in this time of trouble seems to be her identification with the Frank family, which had in fact contained many well-known physicians and other social leaders. That she both wants and needs help is clear. Otherwise she would not have been so ready to share these feelings with the chaplain. She is not defensive, in that she does not deny a need for help, but she does not quite know how to go about getting it, or indeed telling herself she needs it. This seems to be an understandable expression of her pattern of life, in which she had been dependent chiefly on her husband for her sense of support and meaning in life.

If pastoral help is to be given there must be some degree of receptivity or basic desire to be helped. The greater this is, the better the opportunity. In Mrs. Frank the desire is present but inarticulate and half-concealed. Without some degree of this positive awareness of a problem, and willingness to receive help, pastoral care cannot fulfill its function.

Many of the conflicts and problems of people are acute and painful, and the individual is driven to seek help. Others are insidious and chronic, and while help is desired, it is not actively sought. There are of course all degrees in between. The minister calls on his parishioners and is in a friendly relationship with them before their needs become intense enough to make them seek help. This is one of his unique opportunities.

Mrs. Frank did not take active steps to come to the pastor or chaplain for help with her anxiety, partly because of her confusion. The chaplain, however, assumed that most older persons coming into a home for the aged for the first time would have many anxious feelings over this new adjustment. Therefore a contact was established at the earliest possible moment. When older people go through crisis experiences they will be in need of the pastor's help, whether they know it or not. Instead of waiting for a summons, the pastor does well to be there to give them pastoral care. Thus the pastor anticipates the emergence of needs.

In earlier chapters we have shown that many of the problems and frustrations encountered by people in later maturity are not peculiar to that age, as for example chronic disease. But the older person meets such experiences at a more advanced age, that is, with a more firmly consolidated pattern of attitudes or reactions to life. If his pattern is not flexible he will find the adjustment more difficult.

The degree of receptivity to help is often relative to the degree of trust the parishioner can place in the pastor. The degree of trust is conditioned not only by the attitude of the pastor, but also by the parishioner's conception of the pastor's role, that is, by what he reads into the pastor from his own past experience. It is not infrequent that, at the beginning of a relationship, the parishioner feels apprehensive about bringing forth some of his perplexing feelings, such as feelings of guilt. He fears that the pastor may stand in condemnatory judgment upon them. However, if the two people move along in a relationship in which mutuality and confidence are developed, we find the parishioner increasingly able to express his need for help.

The possibilities of successful movement in any counseling relationship depend therefore both upon understanding by the pastor and upon the degree of receptivity which is possessed by the parishioner. In addition they depend upon the character of the relationship between the two people, which is not quite the same as mathematical sum of the first two factors. We are now examining the receptivity of the parishioner. We shall later consider the attitude and understanding of the pastor. From that point we shall later move into consideration of the relationship itself.

In the realm of psychic and spiritual problems, what we mean by the parishioner's receptivity is immensely more important than would be true if the problem were, for example, purely medical. Even in the latter event there would have to be confidence in the physician. But with spiritual problems receptivity needs to be both deeper and of a different order. The doctor might help with an injection or a pill or a diet prescription. Whether his patient understands precisely how this may help him makes little difference so long as he follows the rules. He need not be receptive to such help in the sense that he himself is involved in it. Receptivity to help on spiritual problems means, in contrast, that one's very personality is involved. One senses that there is a problem, that it is related to oneself and is not solely external, that help may be possible in connection with it, and that such help is basically helping one to help himself.

No one who has a personal or spiritual problem ever possesses a complete and unadulterated desire for help in this sense. For if he did he might already have achieved the help he needed. Instead he is pulled two ways about help. Somewhere inside he knows that facing some of his inner conflicts involves exposing himself to himself, and that this means pain even if something better can emerge out of the suffering. But if the desire to get help is greater than the tendency to protect the present organization of the self, we may say that some degree of receptivity to help is present.

Thus receptivity to help is to be understood as a matter of degree, not as something absolute. It might be called the balance of the progressive over the reactionary forces in the personality, or the stronger power of the desire for freedom and release from present patterns over the fear of or resistance to inner change. Receptivity to help may be stimulated by either or both of two things. On the one hand, the weight of pain and suffering may have piled so high that anything appears preferable to its continuance. On the other hand, there may be a vision of what life might be like if present unsatisfactory patterns did not hold the personality in their grip. A person may be receptive to help, in other words, either because he is driven to it or led by it. Almost always something of both is involved, though the dominant feeling tone is generally dissatisfaction with the present patterns.

No one can be helped spiritually against his will. We can in truth help only people who are receptive to help. But very often that receptivity is, as we have seen it in Mrs. Frank, present but confused. We would be wrong to conclude that Mrs. Frank is not receptive to help if she does not say: "I have a problem. It has to do with *me*. I believe you can help me. And that means helping me to help myself." Instead we see that she is confused, divided, and uncertain. But we do see some real evidences of receptivity, especially in her pouring out her story, the fact that she welcomed the pastor's call, and that she did not continue to be defensive once the pastor showed understanding. Can she really be helped? It is too early to tell. But we can conclude at this point that there is a considerable degree of receptivity to help, despite the evidences pulling in the *status quo* direction.

We may now look more carefully at the pastor's attitude in pastoral care of older people. When Mrs. Frank opened the conversation by telling of her family, the chaplain responded: "You *do* have an interesting family background." In this he demonstrated interest in Mrs. Frank. While not rejecting her family, he did not move over to interest in her distinguished family as against interest in Mrs. Frank herself, as he would have done had he said: "Of course I know of many members of your family. They have made a wonderful contribution to the world." Unintentionally such a remark would have accentuated Mrs. Frank's feeling of the difference between what she has achieved and what her family has accomplished. To have entered into a general information type of discussion of her family would have meant missing Mrs. Frank herself by failing to see and understand the particular meaning which her family had to her. The chaplain's understanding at this point means that he was alert to Mrs. Frank's feelings rather than to the literal meaning of her words. He replied, not on the basis of the associations which her ideas started in his own mind, but in terms of the feeling she had conveyed through her words. Suppose it had gone this way:

MRS. FRANK: I'm a Frank, you know—from the Frank family. They were medical leaders.

CHAPLAIN: Oh, yes, I've heard a great deal about the Franks. They certainly have been outstanding people. How fortunate you are to be from such a magnificent family. It's a real honor to meet you, Mrs. Frank. I've been especially interested in Tom Frank's pioneering work in Tibet. He strikes me as a remarkable man.

It may be that the chaplain's interest in the Franks is thoroughly genuine. Only the previous evening he may have read an account of Tom Frank's daring and dangerous medical research in the high plateaus and distant mountains of Tibet, and been moved to sincere admiration. But if now Mrs. Frank's comment merely makes him recall his own interest, then he is concentrating on his own interest and not on Mrs. Frank. Unintentionally but unmistakably he is suggesting that he is more interested in the Frank family or its achievements than he is in her. This will turn the heat on her. She may be able to tell all the fine, strong, resourceful things which she has done in her lifetime. But she will find it much more difficult to discuss those feelings which are negative or confused or anything but heroic.

This does not mean that the chaplain should refuse to listen to stories about the Frank family if they are what Mrs. Frank wants to discuss. It would be coercive in the extreme if he said: "Now let's forget all about your family and talk about *you.*" But if Mrs. Frank should persist in talking only of her family, it would be clear that the degree of receptivity to help which she has, was much less than it actually proved to be. In that event the chaplain would simply have to begin "farther back." He would understand this as a feeling in Mrs. Frank that she must have a support. He would accept and understand it. But in doing so he would not fall into the trap of doing what she believes she wants him to do, *i.e.,* be impressed with her as a member of the Frank family. In fact she is reaching for something more than that, to be herself rather than an offshoot of something.

The pastor would be mistaken also if he assumed that because Mrs. Frank calls attention to the distinction of her family, therefore she has only positive feelings toward the family. The son of any genius knows how difficult it is to be accepted as himself and on his own merits, whether he has succumbed to cashing in on the parental reputation or not. It may be so with Mrs. Frank. She may feel rejected by the distinguished members of her family. Or if not, she may inwardly resent her own apparent lack of achievement in contrast to their distinction. We cannot yet be sure this is so. But we can be sure that the pastor would be mistaken if he failed to be alert to the possibilities of negative as well as positive feelings in the family reference.

We are now ready to see more clearly what is meant by saying that the fundamental attitude of the pastor in individual-helping situations is understanding-love. We have indicated what is meant by understanding. But since that term is often used in a narrower sense, as if it involved only the intellect, it is clear that something else is more fundamental in speaking of understanding-love.

We may clarify this further by another possible response the pastor might have made to Mrs. Frank. Suppose it had gone this way:

MRS. FRANK: I get rather lonesome here, and often feel like a stranger. I haven't any friends here. I walk to the woman's club meetings.

CHAPLAIN: Mrs. Frank, we don't look on you as a stranger here. You're one of the family. You shouldn't feel lonesome. Maybe you ought to take some initiative in meeting people and making friends. Most of the members of the family in our home get along well here. Don't you think it would help if you got out more and got better acquainted with some of our fine residents?

If the chaplain had responded in this way he would unintentionally have denied to Mrs. Frank the right to some of the feelings of loneliness and worthlessness which she actually has. He would be standing in judgment on her, and the negative feelings which are her problem would be increased rather than released and alleviated.

When, instead, the pastor demonstrates understanding-love, it is astonishing how often people are able to bring out, examine, and begin to come to terms with some of their negative feelings. Dealing thus with a feeling of guilt may, for example, result in an immediate access of courage and spontaneity. But where conflict has wormed its way more deeply into the recesses of the human soul, and even the fact that it exists cannot consciously be faced, then very little of an overt nature may be seen as a result of pastoral care. The immediate results may be slight. But this does not necessarily mean they are insignificant.

It is possible that a pastor might, in his head, understand a parishioner, and the parishioner be receptive to help, and yet nothing constructive would occur in the relationship. In that event the element missing would be the "love" in understanding-love. Unless the understanding is entirely devoted to the genuine best interest of the parishioner, it lacks the very element which gives it vitality. That is the meaning of *agape* in the pastoral care relationship. Paul said: "And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing" (I Cor. 13:2 R.S.V.). Rbk.

Especially in pastor-parishioner relationships do we need to avoid confusing dependence with love. A person so inwardly insecure that he has a great yearning to lean all the time on someone else is not manifesting a quality of love but a "neurotic need for affection." [4]

Beneath such a strong drive to be dependent is frequently a feeling of hostility. Such a person constantly anticipates being let down, being turned away, and therefore seeks constant reassurance. Although this may sound like the expression of love or appreciation or admiration, it is instead an attempt constantly to reassure oneself. In a relationship in which such pseudo love or pseudo appreciation is constantly offered him, the pastor realizes that it indicates a depth of need. He cannot give reassurance on the terms on which it is requested; but he does not permit himself to draw away from the parishioner.

As a human being the pastor is no more capable of "perfect love" than is anyone else. In a pastor-parishioner relationship he will be tempted away from its exercise in many ways. He will be tempted to follow his own ideas and associations, instead of staying with the focus of feeling in the parishioner. He may be tempted to try to satisfy a desire for dominance or prominence by manipulating people, on the excuse that it is for their own good. Or he may tend to divert them to his point of view, so convinced that he sees the situation more clearly than they that he forgets it is their situation and not his.

The pastor, like anyone else, will find himself in certain relationships in which he will be only partly capable of understanding-love because he has not adequately faced his own conflicts or problems.[5] The ability to offer understanding-love may be seen as a matter of degree, the degree depending upon the pastor and on the nature of the relationship in which the pastor is participating. As more and more of the pastor's own personality needs are met in legitimate ways outside pastoral contacts, and his own problems and conflicts are better resolved, he will be able to be helpful in a wider circle.

Understanding-love on the part of the pastor means alertness to the real feelings the individual expresses, even though these feelings may be disguised by verbalizations. It also means the awareness of the fundamental strength of a person, as well as awareness of the handicapping influences.

The parishioner's receptivity to help, and the understanding-love of the pastor, cannot be seen as isolated phenomena. It is where these two factors unite or blend through a pastor-parishioner relationship that changes take place and growth occurs. In a vital sense a meeting of minds takes place. In the atmosphere of understanding-love the person with his needs feels that he can safely expose at least some of his inner self, and in this revealing of himself he begins to see himself as he really is, that is, he comes better to understand himself. This is the dynamic quality of the interpersonal pastoral relationship.

One of the factors which we have not yet considered in the pastoral relationship is what might be called the "general role" of the pastor, or what the parishioner tends to read into any pastor from his own conception of pastors in general.

In the interview with Mrs. Frank we notice her eager and rapid acceptance of the ministry of the chaplain. This suggests that Mrs. Frank had both feelings and ideas about the role of a minister before she met this particular clergyman. It may be of course that her intense needs alone drove her to this expression of acceptance. The fact remains that she isolated herself from other residents of the home with whom she might have talked about her feelings. But when the chaplain called on her she expressed her feelings rather freely.

Why do people have unique feelings about the role of a clergyman? The nature of his office tends to create such an attitude concerning him. He stands at the altar or pulpit as an individual in some sense apart from his congregation. What he says from the pulpit or does at the altar tends to surround him with distinctiveness. He officiates at such rites as baptism, matrimony, Holy Communion, and the burial of the dead. In at least a practical sense he appears to be vested with a special authority.

In addition, the force of this general role of the pastor in the eyes of his parishioners is augmented by his being associated with ethical or doctrinal matters for which the church stands. If he represents the church, and the church says divorce is undesirable, it is natural that a parishioner seeking his help concerning a possible divorce will expect him to be against it in principle, even if in fact he will not draw a lightning judgment ignorant of the real and underlying facts.

In addition to his general role ("professional good men of the community," someone once called it) , the pastor finds that different people read or project special meanings into his role from their own particular experience, and this regardless of the kind of person he really is. An older man may resent all clergymen, either because he once had an unpleasant experience with a particular pastor, or because something which pastors symbolize to him (authority, for example) represents that with which he has never come to terms. Or another may hang on the words of any clergyman with great veneration, because what the clergy represent to him is something positive. Since this veneration has nothing to do with the pastor's insight or knowledge or other positive qualities, but would be given in any event, it is just as well to be alert to it and not to take it as a sign of special competence or achievement.

As Cabot and Dicks have pointed out ably, there is still another dimension of the pastor-parishioner relationship than that which has been discussed so far.[6] There are in fact not two but three. God is in the relationship not only in a symbolic sense, in that the minister is motivated to give help by his belief in the reality and character of God. He is also present as the parishioner finds within himself, through divine grace and the Holy Spirit, deeper resources to face his problems than he knew he had. He is present through the pastor in so far as understanding-love is brought to the relationship. And he is present when, at appropriate occasions, there is conscious awareness of him in the Holy Communion, in prayer, in religious discussion, or in an apt quotation from the Scriptures.

The pastor, whether he will or not, in some sense represents authority to his parishioners. He may deny this fact and attempt to handle pastoral relationships on a good-fellow basis. In that case he will fail really to help. Or he may glory in the authority ascribed to him and cover his own insecurity by it. Either of these reactions will produce failure. The appropriate approach is very simple to state and very difficult to carry out. It is to make certain that any ascription of authority is accepted only if it relates to rational and demonstrable competence, and the clear knowledge that acceptance of any other kind of authority will prevent the parishioner from being helped. The demonstrable authority of the minister lies in his ability to offer understanding-love. This means of course not only that he has the intention of doing so, but also that he has the knowledge and skill to know how to present it in particular instances.

Suppose that Mrs. Frank had said:

> **Mrs. Frank:** I'm so glad you've come. Ministers are always so helpful to me. I think there's something about you men that just inspires confidence in people.

The pastor's temptation would have been to feel a bit inflated and to say:

> **Chaplain:** Well, I don't know. We do try to help where we can.

He would then fail to remove a misconception, *i.e.,* that there is something a bit magical about what ministers can do to help. Thus he is smug without meaning to be so, and he permits Mrs. Frank to define the helping situation in a way which, in fact, it is impossible for him to fulfill. Suppose he had said instead:

> **Chaplain:** I take it you've had pleasant dealings with ministers. Actually a minister can only help you to help yourself.

He would have been defining the way in which any real help might be given, and sifting that out from other possible interpretations Mrs. Frank might have. Suppose he had said:

> **Chaplain:** Oh, I don't think so. Of course God can work miracles in human life, but we ministers are just human beings who may be no better than the next man.

This confuses a theological question with a very human question of authority. Theologically speaking, if anyone ever helps anyone else we would say that this shows the grace of God in operation. The minister has no monopoly on that. Practically speaking, the minister can know that he is a channel of the grace of God for helping people only when he has some knowledge of what to do and how to do it. Conviction that he is a channel for the Holy Spirit is no substitute for knowledge of how to go about the helping process. Therefore the pastor who is to help has in fact an authority, an authority of investigated experience, and there is no slightest reason for denying or being ashamed of that.

If he understands the meaning of his role the pastor can utilize it with great benefit to those he tries to help. If he understands the sense in which authority is ascribed to him, but redefines it so it is related to his real authority in investigated experience, then he is teaching people that the way to get help is to help oneself, with an assist here and there on understanding and clarification of inner conflicts. His representing authority may mean that when he shows that authority can be understanding and not tyrannical, his parishioner for the first time begins to change his inner life in which he has swung between conformity and rebellion toward life itself.

We are impressed in our society with the strength and extent of the conflicts which center around authority. By the time of later maturity the intensity of these authority-conflicts has generally spent itself. Even if the problem has not been solved the older person has usually established some kind of consistent relationship, perhaps indiscriminate conformity to everything claiming authority, perhaps indiscriminate distrust regardless of whether the authority is demonstrably authoritative or not, or possibly something more constructive.

SUMMARY

The essentials of pastoral care are therefore some degree of receptivity in the parishioner; an attitude and approach characterized at root by understanding-love on the part of the pastor; and a consequent dynamic relationship in which, as the parishioner is accepted and understood, he gains in capacity to face and understand and eventually to handle the conflicts and problems within or without. God's Holy Spirit is present in all three phases: in the receptivity of the parishioner, the attitude of the pastor, and the relationship between them. Pastoral care may indeed be an instrument of God's power and God's grace for bringing cool water to the feverish brows of man, and making whole broken hearts and minds divided.

6

PRINCIPLES and METHODS of PASTORAL CARE

We have examined the function of pastoral care with older people, the bases upon which it proceeds, and the three essentials which underlie it. Now that we have seen the foundations of pastoral care, we may turn to its principles and procedures as these have clarified themselves in the study of pastoral relationship with our seventy parishioners.

While pastoral care is as old as the church itself, only in recent times have systematic and objective observations and records of it been made. In this chapter we shall draw heavily upon the record of pastoral contacts with one parishioner who appears to be representative.

Earlier chapters have been devoted to the changes which occur in the older individual and in the attitudes of society toward him. These changes may give rise to anxiety and feelings of frustration. He often finds himself with needs that are difficult to satisfy. We cannot measure the significance of these changes if we consider them only as generalities. What must be seen is their meaning to the individual. One older person, for example, faces the loss of a job objectively, though with a normal degree of discouragement. He is able to tap his latent resources, which may enable him to find a new job, or to make some other type of adjustment, in which he is able to utilize his energies. Another older person reacts to the loss of a job by feelings of worthlessness. Usually such a person has always lacked a sense of positive inner values. He was able to control these feelings of having no value as long as he was engaged in useful activity. But after the loss of his job these emotions became conscious and consolidated. Because of the difficulties in finding employment after sixty, and because of the concurrent feelings of worthlessness which come to the fore, there is often a rapid deterioration of the inner life.

While in most instances the pastor will not be able to give much aid in the finding of employment, which is really a responsibility of the community, he may be able to help the older person to accept and understand his feelings about the loss of employment. If the pastor can aid in the reduction of the feeling of worthlessness, the person may be able to arrive at some satisfactory solution other than a job. While the pastor is alert to all types of needs and problems, it is feelings, conscious or unconscious, which become the special province of his pastoral ministry.

Many types of problems and needs will be encountered, some of which will be beyond the limits of pastoral care, primarily because the many duties of the pastor do not permit him to give enough time to these needs, and because his training in counseling is limited. Sometimes the pastor encounters people in whom the whole pattern of living is so snarled that help in the untangling process is beyond him. This is especially true when a psychosis or serious mental illness is present. Some individuals have depended upon neurotic patterns for such a long period that these patterns have become deeply ingrained. To these people the price of becoming whole is greater than they are able to pay. Pastoral care of them is supportive.

Supportive ministry is that kind which is given when the pastor understands the impracticability of touching the deeper conflicts. He recognizes that the receptivity to the kind of help he can give is almost completely absent in some of these people. However, understanding is still basic, and this is what helps him maintain an alert pastoral interest. He still has a job with these people, even if it is only to make regular calls, and to demonstrate to them that they are still God's unforgotten children. It may be that the pastor will have to refer some of them to a specialist for help.

The goal of pastoral care is to help the older person better to utilize available resources for the solution of his problems and the satisfaction of his basic needs. By "resources" we mean such internal things as a person's intelligence, his problem-solving capacity, his skills, his drive toward life fulfillment, and his religious faith; and such external aids as persons like the pastor, agencies for help, and material things such as money. In order to use possible resources a person often needs help in clearing away the hindering obstacles. In other words the goal of pastoral care is twofold: the development of strengths and resources, and the removal of obstacles.

The pastor is of course not the sole human agency which attempts to fulfill these objectives. We must recognize the fact that the goals and processes of pastoral care have much in common with the helping activity of the physician, psychiatrist, psychologist, social worker, and many others. Pastoral care, however, is exercised from the focus of the Christian church, and not primarily from that of a professional group. Its broader goal therefore is to move toward the personality goals in Christianity itself. It is especially relevant to certain stages in the growth process toward Christian goals of personality.

DISCOVERING PRINCIPLES AND METHODS

The following extensively reported pastoral care relationship concerns an older woman who gains in capacity to face and deal with troublesome feelings. While her problems are not completely worked out, she does develop some inner strength and is able to take some direct action. Early in the series of calls there are shadowy indications of resentments. As the relationship progresses these feelings are more and more consciously dealt with. In presenting this extended instance of pastoral care we shall make some comments on pastoral procedure at the end of each call, and at the end of the series we shall try to get a glimpse of the total meaning. While all of the calls reported in this study are from actual pastoral situations, they are altered in identifying data. The essential character of the calls is preserved.

A seventy-four-year-old widow, whom we shall call Mrs. Othelia Heinrich, has been a member of South Church since she came to the city eight years ago to care for an ailing friend who was a member of the church. Previous to that time she had lived on a farm in Iowa. Her city friend died after a year, and she has stayed on in the city "because old-age pensions are better here." She has been an active member of the church, attending and contributing as she was able. As an older person she faces some of the real losses of old age. Most of her friends and relatives are deceased or live at a distance. She has to depend on old-age assistance for her financial needs. She says that high blood pressure and dizziness keep her from being active, though she is able to get about in a satisfactory manner.

First call. On the first visit the pastor came into a neatly furnished three-room apartment back of a business establishment, not far from a busy commercial street. His first impression was that it was too orderly, but this was quickly modified by his observation that photographs were scattered liberally around the rooms. Since it was a regular procedure of this church to notify the parishioner that the pastor was going to call, Mrs. Heinrich had expected the visit.

As Mrs. Heinrich had not previously met the associate pastor—Cedarleaf—he introduced himself. Then:

MRS. HEINRICH: Oh, I thought Pastor Moore was going to call. That was what the card said. (*She looked at the card again, and saw that Pastor Moore had been stricken out and that Pastor Cedarleaf had been inserted.*)

PASTOR: You are a little surprised at my calling on you?

MRS. HEINRICH: Yes (*pause*). I had expected Pastor Moore. But come in and sit down.

PASTOR: I've recently come to South Church to do pastoral calling. Think we can put up with each other? (*Said with a smile.*)

MRS. HEINRICH: Yes (*she smiled broadly*). Pastor Moore has not called for a while. I really expected him to come. (*This seemed to indicate both feelings of hostility and disappointment.*)

PASTOR: It's as if you had been neglected? *A*

MRS. HEINRICH: (*She said nothing, but her facial changes indicated the presence of fearful or hostile feelings.*)

PASTOR: Have you lived in Oak City long, Mrs. Heinrich?

MRS. HEINRICH: I was born in Germany and our family came to Oak City when I was sixteen. After I was married to my second husband we moved to a farm in Iowa. I came back to Oak City eight years ago to care for an ailing sister.

PASTOR: You came back to take care of your sister?

MRS. HEINRICH: Yes, she was seriously ill and had no one to care for her. (*She described in some detail her sister's illness.*) But she died about a year after I came, so now I'm here more or less alone.

PASTOR: You decided not to go back to Iowa?

MRS. HEINRICH: I didn't go back because I could get more old-age assistance here than there. I get blank dollars here, and I can get along on that; I even have some left for church (*extended pause*). I have a son in Iowa, but I wouldn't live there. That wouldn't work out. His wife (*pause, she tensed up considerably*) —*B*

PASTOR: Do you have many children?

MRS. HEINRICH: No. I only have this one son. His name is Stiles. He was a son of my first husband. He has four children. (*She went on to tell me about her grandchildren, taking down various pictures, some of which were of great-grandchildren. With a great deal of pride she told of the exploits of one of her grandsons in World War*

II, how he had flown thirty-five missions, and how good he had been to her.)

Pastor: You feel proud of him?

Mrs. Heinrich: I should say so (*very expressively*). He lives in California now. He is a good boy.

Pastor: Do you have any relatives in Oak City?

Mrs. Heinrich: George and Anna. Anna is my niece. They belong to South Church. But George, he's funny. (*Again there was facial evidence of feeling, as she paused.*) Anna is a good girl, but George, I don't like him. He doesn't like South Church. They never go when I want them to go (*pause*).

Pastor: Have they been married long?

Mrs. Heinrich: Quite a while. Anna should never have married him. I don't know why she did. She is a good girl. But I don't like to think about it.

Pastor: It upsets you?

Mrs. Heinrich: Yes. I have high blood pressure, and my heart is bad. I get dizzy if I look up. I get around, but my doctor told me to take it easy. I'd like to get downtown and see the Christmas decorations. If I can only get to the streetcar I can see them without getting off.

This first call on Mrs. Heinrich was of about fifty minutes' duration. In most instances of "beginning" pastoral care the pastor has little knowledge of the real needs of a person. In this call, where acceptance and understanding prevailed, two things occurred. They are vitally related to each other. In the first place Mrs. Heinrich derived some strength and courage from the contact, and in the second place the pastor learned several important things about Mrs. Heinrich and her needs. Help and understanding went hand in hand. What he observed in this call will make him alert to further development in the following calls. On the one hand he saw that this elderly woman was able to manage her own apartment satisfactorily on her old-age assistance allotment, which in itself is no mean accomplishment. This suggested that she had some skill and creative resources, and that to this given set of circumstances she had successfully adapted herself.

On the other hand he saw that she had hostile feelings toward certain related objects. She had some feelings about what she thought was rejection by Pastor Moore, about her daughter-in-law, and about the husband of her niece. She expressed these feelings quite easily, with the exception of those toward her daughter-in-law. She appears to have feelings of being rejected by figures closely related to her. By being able to talk with the pastor about her anger toward these folks she experiences considerable relief. Despite these feelings of hostility there was an attitude of warmth and creativity about her, which suggested that the feelings were not deeply imbedded in her character. The fact that they came out in this first interview indicates that she tends to deal directly with her feelings and does not clothe them in fantasy.

The pastor permitted her to express her negative feelings freely. He was tempted to try to uncover these feelings quickly, but restrained himself. At *B* it might have gone this way:

> MRS. HEINRICH: I have a son in Iowa, but I wouldn't live there. That wouldn't work out. His wife (*pause, she tensed up considerably*)—
> PASTOR: You have some strong feelings about your son's wife?

Had the pastor done this he would have accepted these feelings which she gave evidence of having, and she might then have been able further to express her feelings. In the actual interview the pastor diverted himself at this point by his own aggressive feelings. However, the relationship at that time became meaningful to her, and the pastor's reply did not break her confidence in him.

At point *A* the pastor did have some embarrassment at her expression of feelings toward the senior minister. This no doubt is to be accounted for by the personal feelings of the associate pastor, his tendency in spite of himself to think of Pastor Moore as a competitor. Her comments about Pastor Moore precipitated this reaction. However, he did at least recognize his own feelings at this point. If he had not, the conversation might have gone this way:

> MRS. HEINRICH: Pastor Moore has not called for a while. I really expected him to come.
> PASTOR: Why, that's too bad. I'll have to try to do better by calling on you.

This reply would have been entirely irrelevant to Mrs. Heinrich's feelings, primarily because it is based on the pastor's own feelings and needs. It suggests that he is going to make this relationship one in which he will demonstrate his power over Pastor Moore, and it is safe to say that no strength would be released in the life of Mrs. Heinrich.

In this first call it has become apparent that Mrs. Heinrich is fundamentally an independent, warm, and friendly individual, with genuine inner resources available, but that these are not being well utilized because resentment gets in the way.

The pastor made a tentative decision about a program of pastoral care for Mrs. Heinrich on the basis of this call. She was able to, and did, attend church worship regularly. She had a telephone and could call if any special problems arose. Since her conflicts were not incapacitating, and she was finding some real satisfaction in life, his decision was to see her about every two months. He believed that if special needs arose he would be called in, because Mrs. Heinrich was likely to ask for help when she needed it.

Second call. This took place about two and one-half months later. Again Mrs. Heinrich had been informed that the pastor would call on her.

This call, which also lasted about fifty minutes, commenced with a casual exchange concerning the Iowa town where she had lived. Having once driven through the town while on a trip the pastor mentioned this fact, which she seized upon. They discussed the subject for perhaps five minutes. She exhibited great interest. Since she seemingly desired to continue to talk about the town, the pastor permitted her to do so. Then she began the following:

MRS. HEINRICH: I was at the St. Philip Society last Friday evening, but the meeting was too long. I got so tired. I didn't like it. They had some special events, and they took so long (*pause*). It was too long. It lasted almost two hours, and the seats were hard.

PASTOR: The church could be more comfortable.[C]

MRS. HEINRICH: I enjoyed the program a lot—if they only wouldn't have had all that extra (*pause*). I would like to belong to the Martha Guild. I think I'd like what they do.

PASTOR: You do not feel too satisfied with the St. Philip Society?

MRS. HEINRICH: No, I'm not comfortable there.

PASTOR: Have you felt that you might enjoy yourself more in the other group?[D]

MRS. HEINRICH: I think so. I sometimes wish that I had never joined the St. Philip Society.

PASTOR: You feel that you are not getting everything you should out of it?

MRS. HEINRICH: That's it, I don't enjoy the society too much

PASTOR: Have you thought of a change? [E]

MRS. HEINRICH: Yes I have (*pause*). It's really George who makes the difference. If he would be interested it would be different (*said with considerable evidence of emotion*).

PASTOR: The problem is your niece's husband? [F]

MRS. HEINRICH: Yes. George is a salesman. He's sick so often. He makes it so hard on Anna. He travels on the road. He was fifty-four when they got married, and Anna has had to work until now (*pause*). But it's so hard to talk about (*pause. She went on to talk about her coming to the city to take care of her sister, Anna's mother, when she had become ill. The sister had died very suddenly, immediately, Mrs. Heinrich recalled clearly, after the laundryman had been there. Then there was a further pause of a few seconds which the pastor did not interrupt*). I have been to the doctor too. He found nothing wrong with me, but he said my blood pressure was up. Would General City Hospital take me in if I became ill?

PASTOR: Do you feel that you might need to be hospitalized?

MRS. HEINRICH: No. I just wondered about it in case I needed it.

PASTOR: I'm sure they would admit you. If you would call the church we could help on it. Sometimes it is difficult to make these arrangements alone. [G]

MRS. HEINRICH: I know it is. I do feel helpless at times, and I don't know very many people. Sometimes I get so lonely. The other night I went out to a movie and saw the picture *Flying South.* It was a picture of birds. I like nature pictures.

PASTOR: You get out to a movie once in a while?

MRS. HEINRICH: Oh, yes. If there is a good picture I like to go.

PASTOR: You'll have to tell me about some of them sometime. I have to leave, Mrs. Heinrich. But I'll be back to see you again.

A parenthetical note may be in place at this point. At a large number of his calls on older people the pastor concluded the call by serving Holy Communion, and there was prayer and the reading of Scripture in connection with the administration of this service. On some occasions the Communion service held at a Sunday morning worship service in the church was taken down on a wire recording machine, was taken along on the visits to older people, and the playback was used during the call for administration of the sacrament. Especially where people were shut-ins, this device proved to be extraordinarily valuable. In addition to the meaning of the Communion itself, the sense of being present with the congregation deepened the parishioner's feeling of participation in a fellowship both local and universal.

Because Mrs. Heinrich was a regular attendant at worship, it appeared more important for the pastor to deal with her in the counseling manner which has been described than to utilize his limited time in a private Communion service. Another way to put it is that since she was already attending corporate worship, including Communion, it appeared that his help to her would be in terms of augmenting her capacity to profit from worship rather than merely duplicating the number of times in which she participated. With many other parishioners the decision was the other way around.

We may return to an examination of the second call on Mrs. Heinrich. It began with a discussion of her old home town, for which the pastor gave the lead. In a sense this is casual social conversation. It would be a mistake to believe that such a chat is necessary in all or most instances. What is more important is whether, if it is done at all, the pastor is sufficiently alert to permit the parishioner to move away from it into areas of deeper concern at any points he wishes to do so, instead of becoming so interested in the ideas of conversation that no deeper level is ever reached. If the discussion of the Iowa town had reminded the pastor of the summer he spent pitching hay on an Iowa farm, and he had told that story, he would have been continuing a superficial relationship and so cementing it that there would have been little chance of reaching a more significant level.

Reflection on this call showed the pastor that he had been, in the early part of the conversation, subtly but definitely aggressive. He had previously decided to call on Mrs. Heinrich approximately every two months. A bit more than that interval had passed. But the pastor had an unadmitted feeling of guilt because he had not been there before. This was not based on reason. His decision about how frequently to call was based on good sense. But his feeling of responsibility was in fact not consistent with his practical decision. Thus his taking the lead in bringing up the old home town is as if he said to Mrs. Heinrich: "My not calling earlier is not because I don't like you. Look, I'll talk about your old home town, and that will prove it." If the pastor had had less insecurity, and more confidence in his capacity to help Mrs. Heinrich if she were receptive to help, he would have had less of an inner drive to demonstrate his interest in this artificial fashion. Dynamically speaking, what he did was aggressive. Although he knew better, he injected himself into the discussion and thereby postponed looking with Mrs. Heinrich at her areas of deeper feeling.

The pastor did, however, sense what he was doing. As soon as Mrs. Heinrich moved to something else, the St. Philip Society, he was alert and followed her lead at *C*. That is, he picked up the essential feeling she was conveying and expressed it to her in his own words. Thus he not only understood, but he demonstrated understanding. He was also alert in the next response.

At *D*, however, he became a bit defensive again. He might better have said: "You mean it doesn't have quite what you want?" Instead, his desire to prove to himself that he could help her asserted itself, and he went much farther than she had gone. The net effect was to move somewhat away from her feelings, and possible analysis of what she did not get out of the St. Philip Society. He presented her with a means of escape from viewing her feelings about the St. Philip group.

Having made this response and seen its effect, the pastor realized that he had again permitted himself to get in the way of helping Mrs. Heinrich. His next response showed more understanding, and followed her lead. But he reverted again at *E*. Once more his insight came to his help, and his next response was more appropriate.

What happens in Mrs. Heinrich at this point is interesting. There is a connection of some kind between her feeling toward the St. Philip Society and her feeling toward George, her niece's husband. We guess, and later confirm, that this is resentment over being rejected. At first glance these two things would appear unconnected, and the pastor might have been tempted to suggest to her that they try to clear up the St. Philip Society before going on to something else. In ideas George is something else. But in feelings he is identical.

Mrs. Heinrich then moves to talking about illness, beginning with her sister's illness and death and then moving on to her own fear of illness. If we keep in mind what is confirmed later, that she feels rejected, we see that this sequence—the St. Philip Society, George, illness—makes sense. Since she feels rejected the prospect of being hospitalized is especially terrifying.

During the remainder of this second call the pastor was, for the most part, helpful. At *F* he was tempted to plunge in again but refrained. He could do so because he had begun to sense that the sequence of ideas which she was bringing forth made sense, emotionally speaking.

On the whole Mrs. Heinrich expressed her feelings quite directly in this call. And they were more emotionally charged than those which had emerged during the first visit. This suggests that the pastor, despite his errors, has demonstrated some degree of understanding-love, that Mrs. Heinrich has a considerable degree of receptivity to help, and that the relationship between pastor and parishioner has been strengthened during this contact.

The pastor had previously met George and found him to be a rigid and dominating type of person. He knew, as the pastor often does from other phases of his work, something else about this object of Mrs. Heinrich's concern. While he would have dealt with Mrs. Heinrich's feelings, justified or not by what George really was like, his knowledge of George enabled him to see that Mrs. Heinrich's problem was not as deep as it would have been if her perception of George were not quite different from the way in which other people saw him. This enabled the pastor to reassess the time when he ought to call again upon Mrs. Heinrich, and to have some assurance that his decision to continue at intervals of about two months was sufficient. Besides he was able to suggest to her at *G* not only that the church could help her if she became ill but also that she might call upon it for help in any crisis that might arise.

Third call. Mrs. Heinrich was visited again in two months. After talking about her weight and the weather, the following took place.

> MRS. HEINRICH: My son is not coming here (*pause*). It's his wife. She would not let him come (*with an air of disgust. Then a pause*). The children have kept them together. My son's wife was of another faith, but my son would not change his faith.
>
> PASTOR: You feel rather strongly about your son's wife? *H*
>
> MRS. HEINRICH: I certainly do. She's very odd.

Mrs. Heinrich then talked about her son's family in some detail. She then mentioned her two husbands, both of whom are now dead. Then:

MRS. HEINRICH: The second one was better.[J] We moved to Iowa *(at this point her usual outgoing manner was inhibited. She paused)*. Germany has had to suffer, hasn't it? All because of one man.

She continued to talk rapidly about conditions in Germany. The pastor listened attentively. She then returned to her feelings about the St. Philip Society.

MRS. HEINRICH: I never feel quite at home at the St. Philip Society meetings.

PASTOR: What have you thought of doing about it?[K]

She said she had thought of transferring to the Martha Guild. We can see that her feelings about the society were associated with her feelings, mentioned immediately afterward, toward a niece and her husband. She expressed strong hostility toward these relatives, but also in the next breath indicated a warm desire to visit them.

This was rather a long call, lasting over an hour, but her interest and enthusiasm remained active throughout. She appeared to be more relaxed than previously and talked in a natural way. She brought out considerable feeling about her son's wife, which she had only touched on before. Expressed for the first time were feelings about her two husbands. At *H* she was able to accept the pastor's comment on her feelings, indicating that there was not much guilt over having them.

At *J* she began to release some of the feeling she had toward her first husband. The pastor was aware of her being under inner pressure on this point. Since she did not continue this discussion he was not insistent that she continue. She shifted to discussing what wicked leaders could do to a country. This transition is revealing. The husband-Hitler sequence is not accidental. The pastor noted this but did not press it.

At *K* the apparent digression to Hitler is not an index of poor pastoral work, but of her inability to consider directly the question of her feelings about her husband. But at *K* the pastor went off the track. Instead of following her lead and helping her to express and clarify just what it is about the St. Philip Society which keeps her from feeling at home there, he moved to an action question. At such a point a pastor may be tempted to identify himself with the church in such a way that he has to defend it against apparent criticism. Fortunately the relationship with Mrs. Heinrich was well enough established that the pastor's question did no harm. In replying Mrs. Heinrich was not defensive, as she might well have been. She talked about her feelings toward the society and indicated that she felt rejected and left out. She moved on immediately to her resentment toward Anna. As in the second call, this shows that her resentments are based on a feeling of rejection, and that all the objects of her resentment are linked together in her feelings. One suggests another to her.

In her conversation about her neighboring relatives her resentment was strong but somewhat wistful. It suggests that she would like a different relationship with them. This may mean an inner wish to be dependent upon them If so, that suggests her resentment as being due to their not filling a role which she needs filled.

Fourth call. After another two months the pastor called again. Mrs. Heinrich began by reporting what had happened on her way home from the Communion service the previous Sunday. She had felt dizzy, although after she had stopped for a moment she was able to walk home. She had thought it was her blood pressure, she said; but when she went to the doctor she learned that her blood pressure was still down. Then the following occurred:

PASTOR: Was George in church?

MRS. HEINRICH: No. He wouldn't go. I get so angry with him.

PASTOR: Your feelings toward George make you quite uncomfortable.

MRS. HEINRICH: They do. And I don't like to feel that way.

PASTOR: Does his handicap [poor hearing] keep him away from church?

MRS. HEINRICH: It does some, but that's not what is wrong with him. I don't know why Anna ever had to marry him. I wish I had never known him.[P]

PASTOR: You wish you had never known him?

MRS. HEINRICH: Yes. I don't like him (*pause*). I have to pay so much for gas and electricity and oil (*pause*). I thought my son would help me. But his wife wouldn't let him. I gave them plenty when I was there. I thought he would be here for Mother's Day. But his wife wouldn't let him come.

PASTOR: Had you thought of going there?

MRS. HEINRICH: Yes, but it is such a long trip. I could not afford the train. I'd have to take the bus. I may go.[Q]

PASTOR: You could stay with your son?

MRS. HEINRICH: I should say not! I wouldn't stay with them. I'd stay at the hotel. (*She went on to talk about the town, and some of the people she knew.*)

PASTOR: You might really enjoy the trip.

MRS. HEINRICH. I would. I have some friends there I would like to see.[R] (*We went on to talk about European relief, and how she felt that she could not contribute as much as she would like to. She talked about how much medical care costs*)

PASTOR: I'll have to be going along.

MRS. HEINRICH: I was glad to have you come. I was expecting you to come soon. I said just last week, "It's time for the pastor to come again."[S]

PASTOR: If you need me before I come next time, call me.[T]

The new thing which emerged in this contact was Mrs. Heinrich's more open admission and recognition of her desire to feel dependent. She wants very much to see her son, is thinking of braving all the difficulties and visiting his town, even though her daughter-in-law does not like her and her son has paid little attention to her. There may also be a suggestion of dependence at *S* in relation to the pastor. It is noteworthy, however, that she does not feel compelled to deny her hostility in order to begin to admit her dependency. She does not have to try to talk herself into believing that her son and his wife will be uncharacteristically kind to her if she makes the trip. This represents progress. That is, she does not have to distort her perception of the people in order to admit to herself that she can profitably consider doing something in the situation which she has not done before. If she had been able to summarize the stages in her feelings they might have gone like this: "My son rejects me; I must admit it. Therefore I cannot count on him. So I will take no steps to have contact with him. It is really his wife's fault. But maybe that is too hasty. He has rejected me; I can't fool myself about that. But, good or bad, I do need to have some contact with him. Therefore I will take the initiative in seeing him. But I will realize that this is because of my own need, and not read into him all the qualities I wish he had." This is an honest coming to terms with the situation.

What of the pastor in this call? The response to *P* was mechanical. It would have been better to say: "George is the cause of a lot of your difficulties, you mean?" At *Q* the pastor missed the significance of her possible trip to see her son, and pushed her to one of the externals, whether she would stay in her son's house. He might better have responded: "In spite of the way he has acted you still really want to see your son?" The question he did ask put her a little on the defensive, so that she had to rationalize her visit as a way of seeing old friends. She repeated this at *R*. By failing to see at the time the movement which Mrs. Heinrich had made since his last call, because it appeared in a way which he had not anticipated, the pastor missed his most significant opportunities at this call.

Fifth call. Two and a half months elapsed before the pastor called again. Pastor Moore had made a call on Mrs. Heinrich once in the period between Pastor Cedarleaf's fourth and fifth calls. The church secretary informed Pastor Cedarleaf, when he returned from his vacation, that Mrs. Heinrich had telephoned, asked for him, and reported that she had broken her arm. He called on her at once. She had not been notified that he would make this call. After the pastor arrived Mrs. Heinrich dwelt in great detail on the accident, which had occurred while she was entertaining her son and his wife, who visited her for a week. It took place one evening as she was serving dinner at her house. She had prepared a bountiful meal, and "had everything on the table," when she tripped over something and fell to the floor. "They thought I had a stroke, but I knew I didn't." Someone wrapped up her wrist and arm. The accident occurred on Wednesday, when the doctor's office was closed. The next day the son took her to the doctor, who sent her to the hospital for X-rays. The X-rays showed a break in the arm below the elbow, but there was a perfect set.

Pastor: How did you feel about having your son here?[U]

Mrs. Heinrich: Oh, you don't know. It was so good to have him here.

Pastor: And his wife?[V]

Mrs. Heinrich: (*shaking her head*) The first few days it was fine, and then—she began to act funny.

Pastor: Were they with you long?

Mrs. Heinrich: They were here for a week. They came on a Sunday and left on Saturday. They stayed with me, but they spent much of the time with George and Anna. She liked to go downtown with Anna. They came to Oak City on the train.

Pastor: The visit reminded you of the home town?

Mrs. Heinrich: It sure did. But it was hard work to entertain. They brought some of the food with them. We had a lot of chicken.

PASTOR: I suppose you got some help from your son's wife? [w]

MRS. HEINRICH: Oh, no, not very much. She was gone most of the time (*pause*). She's of another faith, but doesn't go to her church now. She's the reason I don't go back to Iowa. She tells stories about people and swears loudly so that all can hear. She does not feel well now, either. Her children don't even like her.

PASTOR: Your feelings against her are strong.[x]

MRS. HEINRICH: I should say they are. (*She appeared to relax, and smiled a bit.*)

PASTOR: It helps to talk about our feelings.

MRS. HEINRICH: It does. I know that (*with a smile*).

The call continued, with Mrs. Heinrich and the pastor talking casually about the Middle West. The pastor asked her what she did with her time, and she said she spent a good deal of it listening to the radio and reading. For the latter she had to use a magnifying glass. The pastor left after about fifty minutes.

Mrs. Heinrich's mood during this call was one of relaxation which was not appreciably disturbed by her strong expression of hostility toward her son's wife. In the previous call we saw that a change had occurred in Mrs. Heinrich which enabled her to admit her need to see her son despite his treatment of her. Now she had actually had a visit from him and his wife. And in spite of her broken arm, her dislike of her daughter-in-law, and the fact that no obvious change had occurred in her son's attitude toward her, she made it clear that the satisfactions gained from the visit far outweighed the negatives in her feeling.

We have pointed out in an earlier chapter that there is a phenomenon known as "accident proneness."[1] Mrs. Heinrich broke her arm while serving her son and his wife. May there be a connection between these two things? We cannot be sure in this case, but it is possible that there is. Mrs. Heinrich has made some very real progress in coming to terms both with her hostility and her dependency. During the visit her new insights must have been considerably strained. Not only did she have to put up with her daughter-in-law in order to see her son, but she had to work hard physically to serve them. After the arm was broken it was she who was cared for. This is speculation, but it does accord with our general knowledge of the inner psychic forces.

By the time of this call the pastor had decided that Mrs. Heinrich's problem was to be understood in terms of the conflict between self-assertive rivalry and help-seeking dependency,[2] and later analysis shows this to be nearly correct. But so preoccupied had he become in terms of understanding her through those broad patterns and general statements of conflict that he almost missed Mrs. Heinrich herself. At *U*, after the story about her broken arm, he was so clearly convinced that the accident was related to the visit (as it probably was) that he asked an aggressive question to try to prove it, instead of a remark such as, "That must have been very trying." He has decided to guide the interview instead of being alert to what Mrs. Heinrich wanted to consider and was ready to deal with.

So intent was he on getting evidence to support his picture that, at *V*, he neglected helping her to clarify her feelings about her son and moved immediately to the son's wife. *W* was an attempt to get her to express hostility toward her daughter-in-law. At *X* he was exactly right. His mistakes, and even his preoccupation, did not ruin the contact; for by this time Mrs. Heinrich felt he was a person who could understand and who had genuinely helped her. Her reaction, after *X* (which is good), showed that he had nearly made up for his previous errors. Her relaxation throughout the contact was an index not of the success of the pastor in this call, but of his general understanding through the whole series of calls.

Sixth call. This occurred after another two-month interval. Mrs. Heinrich began to talk at once and seemed to have no hesitation in saying what she wanted. She had heard that the whole interior of the church sanctuary was to be done over.

MRS. HEINRICH: I don't like to hear about that. It disturbs me.

PASTOR: Your feelings about the church are mixed?

MRS. HEINRICH: They are so mixed, especially about the St. Philip Society. Some of the people, especially the well-to-do, avoid me completely. I've tried so many times to talk to them, but they don't know me. There is one woman who acts so big. Really she's a little nothing. I think I would like to transfer to the Martha Guild.

PASTOR: You find it hard to be a part of the Society, and yet you want to.[Y]

MRS. HEINRICH: Yes. It just seems I can't be a part of them. I feel that I ought to change. What do you think I ought to do?

PASTOR: Sometimes such moves are necessary.[Z]

MRS. HEINRICH: I don't like to leave the group, but I could benefit so much more by belonging to the Martha Guild. They seem to feel more like I do.

PASTOR: You feel you would enjoy the other group much more?

MRS. HEINRICH: That's right. It would mean so much more to me.

As the call continued, Mrs. Heinrich found opportunity to express some of her hostile feelings toward her in-laws. She centered on how much she had done for them, and the fact that now, when she needed help, they would not come to her aid.

In contrast to an earlier call the pastor here permitted her to talk about the society's failure to meet her needs. Apparently the decision to refinish the church interior, which was in fact made rather abruptly, helped to consolidate her feeling that she need not feel obligated to remain with the St. Philip Society. She could admit her needs for dependency, on the church as well on various people, somewhat better than at first. We also see an unconstructive trend at work. She wanted to be dependent on relatives, especially her son. But now she seemed to be trying to convince herself that she could do this if it were not for the in-laws. This is approaching the real situation on the bias.

Mrs. Heinrich needed encouragement, but she also needed to learn to be self-assertive, when a situation really called for it, without feeling guilty. The pastor felt that if she could take direct action on her own in the transfer of groups, it might be a real help. The St. Philip group was a bit smug and self-content, and the chances of her being well received in the Martha Guild were in fact much better. We may note, however, that he had not pushed her in that direction when the question first arose.

This sixth call itself perhaps shows the best method in pastoral care which has been shown in this series. The pastor was alert to her real feelings throughout, and followed her leads. At *Y* he was especially good in helping her to clarify her feeling of being pulled two ways at once by the St. Philip Society. At *Z* he did not evade her direct question, but neither did he feel he had to answer it on yes-or-no terms. Without going into a long discussion of the advantages and disadvantages as he saw them, he gave her support and understanding, and helped her further to clarify her feelings about remaining in or resigning from the society.

Seventh call. Shortly after the sixth call Mrs. Heinrich telephoned the church and asked that her membership be transferred from the St. Philip Society to the Martha Guild. Two or three weeks after this the pastor made his seventh call. He asked about the change.

MRS. HEINRICH: Yes, I did. I thought much about it. I went over to the Martha meeting and met many of the people. They invited me to join with them. Most of them were people with the same kind of background I have. They have nice activities, good singing, and I enjoyed the devotional service too.

PASTOR: You seem happy over the change.

MRS. HEINRICH: I am. But I cried a bit about St. Philip, when I thought of leaving it.

PASTOR: You have some feelings about leaving it? *AA*

MRS. HEINRICH: If only I could have felt at home there it would have been so different.

PASTOR: When a group does not meet your needs you have to do something about it.*BB*

MRS. HEINRICH: (*smiling*) You won't forget me, will you, pastor? *CC*

PASTOR: I'll be in to see you.

She went on to talk about the devotional aspect of the meetings of the Martha Guild and how it was conducted. She mentioned that the Guild president had been in to see her, and had welcomed her into the group.

At *AA* the pastor gave her an opportunity to express any conflicting feelings she might still have about the transfer. At *BB* he was not so effective. Convinced that all things considered the change was a good move for her to make, he was anxious to support her in the decision once made. The difficulty with *BB* is that in the event the Martha Guild does not do all that she hopes for, it may lead her to be equally dissatisfied with that before she has examined what might be done to the attitude which she brings to the group. It is aimed at a good target but overshoots the mark.

At *CC* Mrs. Heinrich is both aggressive and dependent. She appeals to his pastoral conscience, and yet her real need is beneath the aggressive question.

Summary of the seven calls. The essential elements in pastoral care are the receptivity of the parishioner to help, the attitude and approach of the pastor in offering help, and the quality and movement of the pastor-parishioner relationship. We may review the pastoral work with Mrs. Heinrich from the focus of each of these.

It was clear from the beginning that Mrs. Heinrich, while having some problems, had dealt constructively with many of the difficulties which later maturity had brought to her. She had not only reconciled herself to living on old-age assistance, but she was able to meet her physical needs on this small allotment and make a contribution to the church as well. She had always before lived with people, and then had learned how to live alone. She had poor vision and difficulty in walking, to both of which losses she had responded constructively. She still read, and she walked to church and sometimes elsewhere.

Nevertheless she was troubled. She felt that her son and her niece, her two closest relatives, had both rejected her. She felt rejected also by the church society to which she belonged, but she had never done more than toy with the idea of leaving it. In an indirect fashion she could express resentment at being rejected, but it would have made her feel guilty to look more openly at these feelings. Confronted with the problem of whether to initiate any contact with her son who showed little interest in her, she stood on moral right and ignored her own deeper feelings. That is, she could not admit to herself her own need to have contact with him until he should so change his ways as to fit her picture of what he ought to be and do. Although she had in fact been partially rejected not only by her relatives but also by her church society, it was not only the fact which disturbed her, but also the feeling of guilt which arose when she considered what to do in the face of the fact and in the light of her own needs.

She had therefore a considerable degree of receptivity to help if properly offered. She had developed and exercised not a little problem-solving capacity. The facts of loss of income, change of status, living alone, and having physical handicaps had not in themselves been too much for her. Even in the area where her problems existed, her mixed feelings of resentment and dependency toward other people and especially her relatives, she did not assume a destructive attitude. If she had, she might have asserted vociferously that they were all skunks she never wanted to see again, or she might have withdrawn completely into her apartment and herself, or again she might have developed a serious and irreversible degenerative illness which would have forced other people to care for her. Instead of these destructive actions she sensed that she had a problem. Her attitude was but partially constructive, for she was unable to identify the nature of the difficulty. She accidentally broke her arm during her son's visit, but only after she had served him and his wife for half the visit and after a particular meal had been put on the table. Although this appears to be destructive, and a broken arm can hardly be considered constructive, we may note the constructive element which inhered in this consciously unintended incident, namely, she made a gesture involving self-assertion without having to feel guilty about it. Her son and his wife then cared for her; she liked being served, and admitted the fact to herself. She apparently sensed that the way in which they treated her was a part of their character and had to be so considered. If the kind of relationship she would really have liked to have with her son was impossible, this did not mean that she had to deny a need within herself for some relationship.

We may now turn to the second element, the approach and attitude of the pastor. To Mrs. Heinrich the pastor brought an attitude which was generally constructive. For the most part it represented understanding-love in the Christian sense. It contained warmth and genuine interest in her as a person. It understood her confusion without being compelled to draw moral judgments. It looked at her conflict without taking sides with one aspect of her against another. It accepted her right, so to speak, to feel as she did without being forced to agree that there was no other way to feel. It did not reject her need to feel dependent in so far as that need could legitimately be met through the expectation of regular bimonthly calls and through the assurance that the pastor would come whenever called. But it did not fall in with the unconstructive side of her dependency trend.

The pastor's expression of this attitude of understanding-love was not wholly consistent, as it rarely is in real life situations. There was hardly a call in which the pastor did not, for a brief period, permit elements in his own personality to get in the way of his giving help. There were some instances in which he concentrated on himself, not on Mrs. Heinrich, at least two occasions when he pushed her to something for which she was unprepared, and two other points at which he moved to action before dealing with feelings. In spite of these reversions, preoccupations, and other mistakes, there was a consistency of attitude which spoke more loudly to Mrs. Heinrich, and which stood out to her much more than his defections.

We may now consider the third element, which is the pastor-parishioner relationship. Mrs. Heinrich did grow during these seven calls. There is nothing very dramatic about this growth, or indeed about Mrs. Heinrich herself. The chief reason for using the calls on her as a basis for this discussion is because she is representative of many of the seventy older people of our study.

Mrs. Heinrich's gain, as a result of the pastoral relationship, is in increased ability to utilize her own inner resources. She learns in a measure to come to terms with her need for dependency. She no longer has to conceal or distort her perception of her relatives in order to admit to herself that she needs some relationship to them despite what they are. She learns that she can admit her hostility toward them, because of their rejection of her, without feeling guilty on the one hand or without having to break the relationship on the other hand. She discovers that she has some right to her own feelings, and is able, as a result of this insight, to take several forward action steps entirely on her own initiative. She has her son and his wife visit her; she changes groups in the church; she telephones the church when she wants pastoral help; and she goes to the doctor when she becomes dizzy. We might say that she has turned one important corner.

What has happened to make these gains possible? Something dynamic in the relationship with her pastor has been reflected in a new attitude toward herself.

Especially since the pastor came to her representing the fellowship which meant most to her, the fact that he accepted her and understood her confused inner life enabled her to feel that she would be accepted and understood as she was, and not solely on the basis of what she wished to be. The pastor is a symbol to her of the encompassing love of God. She has learned at least a little of how it feels inside if one really believes that God is always present—whether one ascends into heaven or makes his bed in hell; whether he takes the wings of the morning or dwells in the uttermost parts of the sea; or whether darkness or light are around and about. As Paul wrote: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

. . . For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:35, 38-39.)

If Paul had been writing about Mrs. Heinrich he might have added: "Nor old age, nor thoughtless children, nor smug church societies." In all these situations she experienced the supporting love of the pastor.

It is true that only the most pressing of Mrs. Heinrich's conflicts and problems have been solved through the pastoral relationship. She broke her arm, and she may have another accident or injury. She may be inwardly compelled to think well of her son and her niece, and to blame all her relationship problems on their respective spouses. She may discover the Martha Guild to be less idyllic than she first believed, and bemoan getting out of the frying pan into the fire instead of examining the attitudes which she brings to the group. Her still unassimilated resentment about her two successive experiences of marriage may not cause new difficulty. But if something occurs in her present experience which forces them to the surface, they might be a source of very real difficulty. All these are possibilities.

But the distance which she has not gone should not blind us to the extent of the steps she has taken. She has made the real gains reviewed above. In addition, the relationship with the pastor has told her more plainly than any words could do that her church can help her when she needs help. This underlying conviction can itself help to relax tensions when new problems arise, or when the old ones come back in new forms. She has in fact learned to distinguish between the kind of help she can legitimately and confidently ask from other people, and that which can come only from what she does with her own inner life and attitudes. Such gains are far from insignificant.

SUMMARY OF PRINCIPLES AND METHODS

We have presented and analyzed the pastoral care relationship with Mrs. Heinrich not only that we might understand her, or pastoral care in relation to her, but also in order to discover or "educe" those principles and methods which appear to characterize all successful pastoral care.[3] Everything important which has emerged in our analysis of the pastoral care of Mrs. Heinrich has already been noted or at least touched upon. We shall here present these conclusions in a more systematic form.

It is not our belief that the principles which follow are a complete account of what is necessary in pastoral care. The firsthand study of pastoral work is too recent for us to attribute universal validity to principles which have emerged from limited experience. Besides, the vitalities of pastoral care are in the relationship; the relationship involves two people who are never the same as any other two people; and the relative importance of a principle in one relationship may not be the same as in another. Nevertheless our experience, checked against the experience of other students of pastoral care, leads us to believe that the following statement of principles has wide validity.[4]

Axioms Corroborated by Observation. Before we examine the principles themselves we shall look at certain principles which bear the character of axioms or assumptions. Without an understanding of these the later statement of principles is inadequate. All the experience of this study of pastoral care tends to corroborate these axioms.

1. *There are no effective methods apart from an understanding of principles.* There are no tricks in pastoral care, no techniques which, once acquired, can be applied without observation or understanding in helping people. Instead, methods represent the operational side of principles.
2. *Principles have no validity apart from an understanding of their meaning and relevance in any particular relationship.* No matter how beautiful, true, or elaborate any statement of general principles, it has meaning only to the extent that the relationship between it and actual help through pastoral care can be demonstrated.
3. *Technical mistakes are of minor importance in pastoral care if the pastor's approach and attitude are characterized by understanding-love.* While this does not mean that the pastor can neglect methods, it does mean that no knowledge of methods can take the place of what we have called understanding-love in the pastor. Ignorance of even important technical matters will not necessarily prevent

pastoral care from performing a positive function if understanding-love is really present.

Understanding the Parishioner and His Needs. The first principle of pastoral care is understanding the person and his needs. While it is a truism to say that help cannot be given without knowledge of the kind of help needed, this is too often glossed over in practice to permit it to remain unstated. We have already discussed understanding at length. In summary, understanding means three things.

1. *Understanding is alertness to dynamics.* The pastor is sensitive to the feelings and attitudes which the parishioner expresses. This is no mere tactic or device. Given the fact that there is something on which the parishioner needs help, he will reveal himself (and the conflicting feelings which are his problem) to himself in a relationship characterized by understanding-love. Thus the alertness to dynamics is not primarily so the pastor can have a picture in his own head of what the trouble is, but is part of the therapeutic process itself. Such alertness would not be possible if the pastor thought its only purpose were to increase his own knowledge, or were a form of playing a trick in which he tried to learn more about the parishioner than the latter knows about himself. Such alertness would not characterize anyone whose view of the psychic life of man is oversimplified, or anyone who rationalizes lack of observation and reflection by saying he just does the best he can to help his people, and leaves pastoral care to the experts.

2. *Understanding means following leads.* When a parishioner has revealed to himself (and incidentally to the pastor) something significant about his inner psychic life, the pastor helps him to deal with this, to see it more clearly, and to consolidate his insight. For in the sense that only the parishioner can know what he is or is not ready to deal with, he always knows more about himself than even the most expert pastor. The pastor may believe he sees a pattern of personality or of conflict emerging, and he may even be right. But he does not know that this is true, and certainly not that it is the whole truth. In addition he does not know the degree to which the parishioner can deal with the pattern.

The pastor who pries, dominates, or rests smugly in the mistaken assumption that he knows more than the parishioner, and is therefore entitled to lead him along, is bound to be ineffective. If the pastor becomes so preoccupied with proving his own thesis to himself at the expense of the parishioner as a person, then following leads is abandoned.

3. *Understanding means repeated reassessment of the parishioner's receptivity to help.* If the pastor perceives some meaning or pattern within the parishioner, and then holds to this in such a way that new and complicating evidence which would alter that pattern is excluded, he is plainly permitting dogmatic adherence to his first insight to bring him to more comprehensive understanding. Constant reassessment is therefore in order. If he should believe, in contrast, that such assessments are not necessary at all, then he automatically but unconsciously would be drawing up a prognosis in his own mind but allowing it to crystallize prematurely because of the failure to subject it to criticism.

Aiding in the Expression and Clarification of Conflicts. Three aspects or phases of this principle may be identified.

1. *Acceptance of the parishioner as he is,* respect for him as a person, and understanding the "naturalness" of his being as he is in the light of his life experience and his feelings about it. Psychologists call this "keeping on the side of the ego." The pastor is permissive, that is, he permits the parishioner to express verbally whatever he wishes, which includes not expressing what he does not wish. Such basic acceptance and permissiveness have nothing to do with agreement, and neither are they synonyms for passivity. If the parishioner is to come to terms with himself, his negative as well as his positive feelings, his sin as well as his aspiration, he needs to accept the reality of these as aspects of himself. He can be helped to do so if the pastor demonstrates an attitude of acceptance.

2. *Clarification of conflicts or divergent inner feelings.* Clarification is the process whereby the parishioner comes to see, face, and deal with the specific inner feelings which pull him in more than one direction. Ordinarily the pastor stimulates it best by reflection of feelings, restating in his own words the two or more conflicting feelings which the parishioner has already verbally expressed. It is not possible apart from the other principles mentioned above. It is not coercive. Neither is it sprung at the parishioner like a jack-in-the-box. That is, because he suddenly sees the elements in the conflict, the pastor does not declaim them. The pastor clarifies verbally

only when he perceives that the parishioner has already made steps to identify the conflicting elements and to relate them to one another. Plainly the opportunities for real clarification would be lost if the pastor were so preoccupied with one side of a conflict that he did not see or recognize the other, if he merely followed his own train of ideas and failed to follow leads, or if he were not alert to the basic feelings themselves so far as they have been expressed.

3. *Consolidation of insights.* The third phase of expression and clarification is consolidation. After acceptance and understanding have helped the parishioner to express some of his feelings, and he has begun to clarify the nature of the conflict among them, the process moves ahead. The further stages may be thought of as consolidation, not so much getting a new insight as following through the implications of one already achieved.

Helping to Marshal Available Resources. The third principle of pastoral care involves aiding the parishioner to marshal all needed resources. This has three aspects.

1. *Through the relationship itself the parishioner learns what a resource means.* In his relationship with the pastor he has found that when he was accepted and understood, he did not have to ask something outside himself to make a decision for him, that instead the new perception upon his situation enabled him to make it for himself. Perhaps verbally, but certainly in the relationship itself, the pastor has defined his role as a helper, what it is that he does which may help the parishioner and what cannot be expected from something outside. To the parishioner this insight is a continuing resource, for he now knows better what can and cannot be counted upon both from within and from without.

2. *The parishioner has learned of the strength of his own inner resources.* If he has been helped at all, the parishioner may be surprised that so much of that help has appeared to come from creative and hitherto untapped resources within himself. In the first new steps he has taken, creative resources may have been used in a scattered and diffused way. But the pastor has helped him to clarify their nature. We should of course distinguish between our perception of them as from within and our perception of them as from God the ultimate source of all good. The knowledge that some creative resources have been tapped is of immense value, for it

suggests that when new need arises there may be reserves of strength upon which one may call.

3. *The parishioner is helped to use any needed external resources.* The pastor is not all things to all men, and he is not an expert on everything. If the help of a social worker, physician, vocational counselor, or any other expert is needed, he helps the parishioner to make the right contact.[5] As may be called for, he points out that external resources are necessary, that they are not opposed to, or alternatives to, drawing upon inner resources, but are supplements to the resources a person provides from his own storehouse of knowledge or experience. That is, he helps the parishioner to understand that there is a legitimate sense in which he can and should be dependent upon the resources of the community or of other persons.

Providing Support as Needed. The final principle of pastoral care is that the church and the pastor provide ready support for the parishioner as he may have need for it. The church is the fellowship of those who have a common devotion and loyalty to Christ, and the pastor represents it. If the parishioner senses that the pastor is with him in a fundamental way, it means that the fellowship is with him despite his anxiety, resentment, or any other negative feeling which he finds difficult to handle. This means basic support.

Unquestionably the most realistic way in which such support is given is the acceptance and understanding of the pastor. Understanding-love is available to the parishioner in his relationship with the pastor, and he learns that he may draw upon it according to his need. The pastor attempts of course to have this support rest on something more enduring than himself personally. For whether or not he is there to symbolize the concern and interest of the fellowship, the fellowship remains concerned.

Such basic support is not dependency in the sense that a parishioner is encouraged to lean on the church or pastor for what, under God, he is responsible for handling himself. It does mean that no feeling of isolation or anxiety or resentment or uselessness can ever entirely obscure the belongingness one has as a member of the fellowship, as a child made in the image of God, or as a joint heir of Christ in the riches of the gospel. Pastoral care supports, but what is supported is human development in the direction of man's destiny as a child of God.

7

A PROGRAM of PASTORAL CARE

We have considered the function of pastoral care, the essential elements involved in it, and the main principles and methods by which it is carried out. In this chapter we shall consider the practical plans and decisions which the pastor has to make in his church in applying his knowledge to meet the needs of older people.

THE PASTOR'S TIME AND OLDER PEOPLE'S NEEDS

There are probably few pastors of churches who feel that they can spend more than fifteen hours a week in pastoral care of individuals, and probably not many who believe they are performing adequate pastoral ministry with less than ten hours a week. Assuming twelve hours to be a figure which is reasonable in terms of available time, and hopeful of producing some real results, we may then look at the proportion which should legitimately be utilized to minister to older people. Our general observation (including the thirteen churches studied by Maves) is that a pastor tends to spend at least a third of his calling time with older people. That would mean an average of four hours per week in pastoral care of older people. In the light of all practical considerations this appears to be a figure around which suggestions for an average program can be built.

How can four hours a week best be used? The answer depends plainly upon the needs of the older people. Study of the seventy older persons ministered to in our work offers suggestions on the types of need, and our observations may be of value to any pastor. The figures we shall cite may be different in one congregation from another. But we have some reason to believe that these figures might be approached closely in many parishes.

In making up a practical program and schedule for ministering to the seventy people, we found that three rough categories or classifications were both practically helpful and theoretically significant. They are (1) the successfully creative persons; (2) the persons struggling toward creativity; and (3) the persons whose creativity has been submerged. We shall discuss them in turn. In addition we recognize two other types of situation (not of personality) which have to be taken into account in planning a program. The first is the impact of externally-induced new crisis experiences, of which bereavement or loss of a job would be illustrations. Such experiences may happen to persons in any of the three main classifications. The second is the shut-ins, the people who require some special attention merely because of their inability to get about, regardless of personality pattern.

Our three classifications center around what is done with the individual's actual or potential creativity. That is, it is based upon the fundamental life-direction, and is more prognostic than diagnostic. It is not a classification of personality type in the usual sense, but of the movement and direction of personality, specifically devised as an index of the need for pastoral care and the capacity to profit from it.

Like all classifications relating to personality, this one tends to suggest a sharper differentiation between the three groups than exists in fact. There are many gradations. If this fact is kept in mind, and the classifications are not used as pigeonholes, or as if they explained anything by themselves, they may be found to have value.

1. *Successfully Creative Older Persons.* Eighteen persons, or 26 per cent of the seventy, appeared to belong in this group. These persons tended to be characterized by the following:

A. They had consolidated the basic trends of their entire life experience into a pattern which, while in earlier life it may have appeared less plainly, had now emerged as positive.

B. They had made and inwardly accepted a meaningful, and to them rewarding, readjustment to the specific losses of later maturity.

C. They had discovered and utilized what were for them the relevant compensatory and creative satisfactions which are possible to later maturity.

D. They had developed a unity and integrity in the organization of their psychic lives, which usually meant a considerable degree of inner peace and serenity.

E. They were basically creative and productive in their relationship to themselves, to other people, and to God.

F. They tended to be able to handle any but the most overwhelming threats or demands for readjustment which arose in their present experience, within their basic pattern of personality.

Barnett Ford, whom we have discussed, belongs in this group.[1] Two of the eighteen persons in our study had experiences of such sufficient severity to require intensive help from the pastor (up to ten calls).

2. *Persons Struggling Toward Creativity.* Twenty-four persons, or 34 per cent of the seventy, seemed to belong here. What distinguished them, though in widely varying degrees, were these characteristics: [2]

A. Although suffering from inner conflicts they had nevertheless not inwardly given up hope of becoming successfully creative.

B. While they were restless and had found very little peace of mind, they had nevertheless not been able to seek an illusory serenity by submerging their potential creativity.

C. While they had apparently adjusted effectively to certain of the inevitable losses of later maturity, they had not inwardly accepted those losses in such a way as to be able to move on to the new types of potential satisfaction and creativity.

D. Although they had not organized their life purposes around destructive goals, neither had they yet been able to focus them around the creative vision of life of which they had somewhere in their experience had an inkling.

E. Although their energies were diffused and were used in a disorganized fashion, they had not tried to solve the difficulty by suppressing the energies.

F. Although any new threat or demand or frustration in the present situation induced anxiety in them, they were often capable with help of using such crises to move in the direction of successful creativity.

Mrs. Heinrich belonged to this group, though to its upper reaches, for she was not far from being in the successfully creative group. Sixteen of our twenty-four strugglers, or two thirds, seemed to have fear as their dominant mood, and conformity as their chief pattern of reaction in the face of their fear. The other third, or eight persons, had hostility as their mood, and rebellion as their response. That is, when emotion was roused through anything which challenged the organization of their precarious inner life, twice as many battled with fear as with rage, with running away as with fighting. Very likely this represents a different proportion from other age groups.

During the eighteen months of the pastoral work one fourth of the twenty-four strugglers had serious new threats emerge in their lives, which were superimposed on the old patterns, and which called for more intensive pastoral care.

We may demonstrate pastoral care to someone like this by citing the case of Miss Elsie Brown. In her seventy-fifth year the home of friends with whom she had been living was broken up, and Miss Brown entered an institution for older people. The chaplain called on her.

CHAPLAIN: Are you a Presbyterian, Miss Brown?

MISS BROWN: Yes, I'm from St. Timothy's Church in Orangeville. Dr. Essex is the pastor.

CHAPLAIN: How did you happen to come to Fair Oaks Home, Miss Brown?

MISS BROWN: I lived with my friends, but they all died and I was left alone. Then I began to work in a light metal factory, where we made radio parts. I was an inspector. I continued to live alone, but other friends thought I ought not to be doing that. My pastor and my nieces said I should go and look into homes for older people. I did, and looked into one. The first thing that struck my eye was a sign: "Home for the Aged." I said, "Nothing doing!"

CHAPLAIN: You had some real questions about coming into a home?

MISS BROWN: I certainly did. Then my friends called Mr. Keltner, who was connected with a home. He talked to me, and had me come in and look at a room at this home. I told him I didn't like it, but would come in if I could get such-and-such a room, which I liked. I said I would wait for one to open up (*pause*). I finally signed up, and my friends said, "I'm glad you learned your lesson." (*She showed much agitation.*)

CHAPLAIN: That was a harsh statement.

MISS BROWN: It certainly was. This friend of mine said he would handle my affairs for me. So I gave him permission, and he sold my house for me. He got much more for it than I expected. He knew what he was doing. All the money went to the home.

CHAPLAIN: You felt that you had not been treated fairly.

Miss Brown: I should say so. I never thought I would be treated like that. Look at some of my neighbors here. They are mental cases. I don't dare to leave my door open. I don't like the dining hall, and the food either. I heard my friend say to someone, "She is as happy as a lark at the home." I didn't say anything.

Chaplain: You didn't agree with that description of you?

Miss Brown: No, I didn't. But I don't have much choice on where I could live. I probably could live alone. But I don't know.

Chaplain: You feel as if you haven't had much choice about it?

Miss Brown: Yes, that's about it. I'm sure this place is the best. But I don't like the way they did it to me. (*She went on to tell about some of her musical accomplishments, and how she had learned to do handwork since coming into the home.*) I'm glad you came in. I just had to get this off of my heart.

In later calls Miss Brown indicated both to the chaplain and the administrator that she felt quite happy at the home.

By no means all of Miss Brown's anxiety came out of the way in which she had to enter the home. She had been struggling all her life, but had done rather well in managing her affairs, and getting along with herself and other people. When it appeared that her independence, upon which she had counted so heavily, was threatened by her entrance into the home, the result was a vigorous reaction. The chaplain's call provided her an opportunity to express and examine these feelings with an accepting and understanding person, and the result was considerable relief. One call can rarely be so successful as this. Miss Brown is continuing to grow, and she is much like Mrs. Heinrich in being very close to the successfully creative group.

3. *Persons Whose Creativity Has Been Submerged.* Twenty-eight persons, or 40 per cent of the seventy, were in this classification. In varying degrees, and with great variations in personality traits and types of uncreative or defeated reactions, they seemed to have the following in common.

A. Having found life in fact very difficult and frustrating, they had reacted by suppressing the creativity itself.

B. They had felt so insecure about dealing with the "war in their members" that they had moved away from the battle lines of life.

C. They had consolidated uncreative patterns which had all along been most fundamental though previously less apparent. In various ways they had attempted to deal with the losses of later maturity by not accepting them.

D. They had developed little capacity for mutuality in relationship to other people, for tolerance and acceptance in relation to themselves, or for true humility in relation to God. There was little or no capacity for give and take in their lives.

E. Because they could not accept the reality of their losses they had been unable to utilize any of the compensatory satisfactions or potentialities of later maturity.

F. When confronted with any frustration or new demand they tended to react in terms of the uncreative and blind main pattern, whether it was withdrawal, resentment, self-accusation, exaggerated activity, or something else.

Six of the twenty-eight persons were moving toward the struggling group, and were therefore high up in this list. At the bottom, six had become so deeply consolidated in their uncreative patterns that they were serious problems to other people as well as themselves.

The impact of new demands may have a special meaning for some in this group. If they experience something so devastating as to reveal the poverty of their consolidated general pattern, there is the possibility that they may be open to help at that time when they would not have been receptive before. In our experience this is not often true. But the possibility should never be overlooked. Six of these twenty-eight persons faced such new situations. None of them was able, as a result, to move in the direction of a more positive readjustment, but in other cases this might be possible.

We may look at two or three of these "crystallized" persons in the pastoral relationship. Mrs. Eric Maxwell is secretive about her age, will say only that she is over fifty. Actually she is sixty-seven. She uses cosmetics out of proportion to her facial needs, and usually wears brilliant fingernail polish.

The following is part of a pastoral call made on Mrs. Maxwell:

MRS. MAXWELL: Oh, ho! The Jewish people! They think they are so good. They call themselves God's special people, but they don't know the Bible. They are all going to hell unless they become Christians. Isn't that right, Pastor?

PASTOR: It disturbs you that these people are so powerful?

MRS. MAXWELL: Oh, I like them all right, but you ought to see them in the stores. I don't let them ever step on me. I push them out of the way, and see to it that I get what is coming to me.

PASTOR: You have strong feelings about their actions?

MRS. MAXWELL: Why, they are no good, none of them. I work for some of them, but I try to show their children how Christians like us are the right kind of people.

PASTOR: The parents don't object?

MRS. MAXWELL: Ha! Why should they? They don't know what I tell the children. It makes me feel so good when the children say, "I want to stay home because Mrs. Maxwell is coming today." They know that I know how to take care of them better than their parents.

PASTOR: Do you come from a large family, Mrs. Maxwell?

MRS. MAXWELL: Yes, there were several children, but you know what they called me? "The Queen." I ran the family after my mother died and my older sister got out. No one can get the best of me.

Other pastoral calls continued on the same level. Mrs. Maxwell never got away from her attitude of general hostile aggression. This demonstrates, incidentally, that there is nothing therapeutic in the verbal expression of aggression by itself. It may, as it does here, merely feed on and consolidate itself more rigidly. What made the expression of hostility so positively valuable in Mrs. Heinrich was not the mere expression, but the readiness of her as a whole person to deal with it on constructive terms once she was able to look it in the face. With Mrs. Maxwell, nothing really constructive could be done, as it turned out. The pastor was clear that the rules were not off in a case like this. He understood, accepted (without in any way agreeing), and attempted to see if there were any willingness or ability to confront the conflict which lay deeply beneath the constantly aggressive pattern. The layer of protective aggressiveness was too thick, however, and the pastor could do nothing except test this out again at infrequent intervals. The one chance was that some event in her life might precipitate sufficient consciousness of dissatisfaction to enable her to become at least slightly receptive to help. This did not occur.

Mrs. Maxwell has shown us the hostile type of uncreative pattern. Mrs. Wilma Jordan illustrates the defeated or excessively dependent type. Unwilling to admit his apparent inability to help her, the pastor called on her more than twenty times in eighteen months. There has been little or no change in her attitude. She constantly complains of pains from neuritis and rheumatism. These pains keep her from doing anything except sit. She has been away from Oak City only once, though she was born there seventy-two years ago. Her husband died ten years ago, and since that time she has been ill constantly, and has made heavy demands on her sisters and children. She has made no attempt to work out her own problems. The following notes are from an early call the pastor made on Mrs. Jordan.

MRS. JORDAN: You know, Pastor, if my boys would only help me I would feel so much better.
PASTOR: Your sons neglect you?
MRS. JORDAN: Yes, they do (*pause*). I don't know why. I guess it must be their wives.
PASTOR: Their wives?
MRS. JORDAN: Yes. John's wife—she's no good. She doesn't care for me at all, and John doesn't dare to say anything to her. I wish that my boys had been girls. They don't care about their mother.
PASTOR: John changed in his affections when he was married?
MRS. JORDAN: Yes. He was pretty good toward me before he was married. But now he doesn't care (*extended pause*). But I had a good husband. He did everything I wanted for me. I sure miss him. We were married forty years. I wish he were back.
PASTOR: You find it hard to get along without your husband or sons.
MRS. JORDAN: I sure do. They all used to do so much for me. You know, I think if my husband were here I wouldn't be sick.
PASTOR: You wouldn't be sick?
MRS. JORDAN: (*She appeared a bit confused.*) I guess I wouldn't. (*as the pastor was leaving*) Every time you come, Pastor, I feel as if I am going to get well. But, then, when you're gone I get so lonely and discouraged.
PASTOR: I'm going to get in and see you a bit more often than I have.

Mrs. Jordan has fallen into a pattern of almost complete dependency. She has lost any enthusiasm she ever had for living. Her whole conception of life is being dependent. Apparently her husband permitted this relationship to him while he was alive. Now she wants the pastor to see her frequently because she is helpless and weak. It is as if she feels that life has cheated her, that she cannot even protest, but can only try by brandishing her weakness to coerce others into paying at least some attention to her needs.

She has the opportunity to live with her sister, but has put off a decision about this, presumably because she would have to show at least a little responsibility and initiative. The physical complaints are significant also. While they represent suffering, they also serve, so to speak, to legitimatize her extreme dependency. Despite the pastor's best efforts Mrs. Jordan was unable to move at all beyond her fixed pattern. This is not to say that he accomplished nothing. He did give legitimate support without reinforcing the dependency pattern. He brought the Holy Communion. And he gave opportunity to talk about the pressing feelings of the moment.

Another type of uncreative reaction is shown us by Mr. Perry Angsman, an eighty-seven-year-old widower who lives with his sister. During his active years he was owner of a large wholesale business, a corporation executive, and a man of some wealth. In a financial crisis he suffered severe losses.

The pastor made several calls on him, and each time heard the same story of his travels around the world repeated five or six times. He had been repeating this story when the pastor said:

> PASTOR: How did you go South last winter, Mr. Angsman?
>
> MR. ANGSMAN: (*showing immediate agitation*) You shouldn't expect an old man like me to remember those things.

At another time he said to the pastor: "I live here with my sister. She takes care of me like a mother."

All of Mr. Angsman's conversation is in terms of the past, and any attempts to consider meanings in terms of today cause outbreaks of anxiety. While outwardly he tries to give an impression of dignity and strength, he is inwardly decaying because of his withdrawal. The pastor could do little or nothing to start a change in this pattern, but he continued to visit Mr. Angsman as a symbolic means of support.

When the pastor finds these extremely consolidated tendencies of attack, retreat, or defeat in older people, there is little that can be achieved through pastoral care in the sense of dramatic changes in their personalities. However, he may be able to help these people hold their own, and to use the strengths which they have available.

When the pastor understands these conditions, how they are complicated by long experience, and the pain involved in working through them, he has a perspective on his ministry. He will not forget them, or be discouraged by their inability to change. But he will devote more time and effort to those who can respond better to pastoral care. He will keep calling on them and giving them reassurance through his calls and through religious resources such as prayer, Scripture, and the sacraments.

PLANNING A SCHEDULE OF PASTORAL CARE

We have now examined the time which the pastor may be able to devote to pastoral care of older people, and the types of need to which this may be relevant. In the light of the seventy people in our study, how can the pastor most profitably spend an average of four hours per week or a little more?

Four hours per week for forty-four weeks is 176 hours per year. Estimating about a half hour per call, we then ask what the pastor can do with 350 calls or interviews with his older people each year. Provided there were the same number of people with the same patterns as the seventy in our study, our conclusion is that he would devote about 15 per cent of his time to the successfully creative persons, 42 per cent to the persons struggling toward creativity, and about 29 per cent to those whose creativity has been submerged. We have left a margin of 7 per cent extra for calling on shut-ins, who may be in any of the categories, and another 7 per cent for extra emergencies. We may examine more systematically the reasoning behind such flat statements.

The successfully creative people like Mr. Ford can, since the pastor's time is limited, get along with two calls per year or even less. Two of the sixteen persons in this group had upsetting situations which required intensive pastoral care, and we have allotted twenty calls for that. This makes a total of fifty-two calls or interviews for the successfully creative group, which we recall is sixteen persons or 26 per cent of the seventy.

The persons struggling toward creativity are, almost by definition, those who are likely to be able to profit most from pastoral care. There were twenty-four persons, or 34 per cent of the seventy, in this group. Of the twenty-four, eighteen, or three fourths, did not have their situation complicated by new shattering events. As with Mrs. Heinrich, we have estimated that a call bimonthly or slightly less often is indicated. For the six persons who did have to face new frustrations we believe that an average of nine calls would be required. This makes a total of 146 calls, or 42 per cent of our total permitted number of 350.

There were twenty-eight persons in the submerged creativity group, or 40 per cent of the seventy. To the six who were moving in the direction of the struggling group we allot four calls each. To the six who experienced new difficult events we allot four initial contacts each in order to determine whether there is new receptivity to help. On the assumption that half of them will show some such receptivity we add six additional calls on three of them. For the eighteen others in this group who show no practical possibility of receiving the pastor's help in any more than a supportive or symbolic sense, we suggest semiannual calls. The calls to this total group then amount to 102, or 29 per cent of the total of 350 calls.

While provision is really made in the above for crises of various kinds, we allot twenty-five additional calls to shut-ins, in whatever category they fall. We have also set aside an additional twenty-five calls to take care of any emergencies, or changes in planning, which may arise.

The above plan, which should be understood as merely suggestive and not definitive, may sound sensible to the pastor of the small or middle-sized church who has seventy or less older persons in his parish. But the minister in the larger church may well ask: "What about me? How can I possibly deal with one or two hundred older people on four hours a week?" The only possible answer is that he can do so at all only if he sets himself more narrow goals of pastoral care than those we have enunciated. Naturally he would like an associate pastor, with whom he might work out the program cooperatively. He can, as we shall indicate, perhaps get some real help from lay visitors. But he would not be able to do all we have suggested above if he himself had more than a hundred older people to take care of.

If we suppose that a pastor has a much larger group of older people than seventy, that he can devote but four hours weekly or

350 calls per year to his pastoral care of older people, how could our schedule for dealing with seventy be changed?

First, he could eliminate the routine supportive calls, both upon the successfully creative group who have no new problems, and upon the submerged creative group in whom there is little practical possibility of change. The first group (unless they are shut-ins, in which case he would call on them) will doubtless be at the church anyhow, and he can see them there. The second group can be served by lay visitors.

Second, he could cut down the average number of calls to most other groups in proportion, as from eight to six, or four to three.

Third, he could devote most of his time to the persons struggling toward creativity, and those in the top section of the submerged creativity group in whom growth is still a practical possibility. He would be alert to new needs in the successfully creative group, and to the onset of illness or other new experiences upon members of any group.

Fourth, he could probably reduce his routine calls on shut-ins, using lay visitors to help him if possible, and also making more of a point of defining to the shut-ins during his calls the situation which prevents his returning before some months hence.

Plainly the quality of pastoral care given would be lowered by these changes. But what is to be noted is that there is still a rational program and schedule, making sense both in terms of the limited time of the pastor and the needs of the parishioners. It is not on the basis of importunity. We do not make our decision on physical criteria (ability to get about, and so forth), but on what are basically spiritual criteria, the direction of life movement.

RECORDS OF PASTORAL CARE

It has already been noted that the factor differentiating this part of our study from the way in which a parish minister would go about his calls is the extensive records which we made. At least partial verbatim notes were made by this pastor for every call. For the most part these notes were written down roughly from memory within a very short time after each call. Considerable facility was developed in recollecting, but we have been conscious that recalled material can never be as complete or accurate as that taken down by some recording device.

A good deal of ingenuity was exercised in attempting to discover a way of taking down some of the pastoral calls on a recording machine without altering the pastoral relationship. While this has been done successfully in university and counseling centers, the factors which make that possible in these cases are in part absent from the pastor-parishioner relationship: the respect for and understanding of research, the scientific aura, and the kind of role attributed to the psychologist by his client. We did not believe it consistent with our aims to make and use recordings without the knowledge of the parishioners. We have not yet found the proper method, though we believe a way can still be found in later studies.

After the pastoral relationship had been well established with a number of parishioners, we did discover one way to record material in natural fashion but without the knowledge of the parishioner. We did this in order to check our other records made from memory. Because the method of securing the material involved the parishioner's ignorance of the procedure, we have not used the wire-recorded material in this volume. But its check-up value was real. We discovered that nearly every type of thinking which the pastor tended to omit from his recalled reports was, on analysis, insignificant, except where his own tendencies to error, previously described, got between him and the parishioner. So conscious of those had he become, from analyzing records and discussing them with colleagues, that he only rarely forgot his own mistakes. There is no doubt that a greater strain was put upon the pastor's knowledge and insight. Undoubtedly he sometimes forgot things which, upon analysis, would have proved more significant than they seemed during the call itself. But we do not believe the methods we did follow were inadequate, even though they leave something to be desired from the scientific point of view.

There are two types of function which records may serve for the pastor. The first is to teach or check up on himself, and the second is to jog his memory. Both are important. A pastor might well have time to write up from memory only his calls upon one older person during a year, for our experience suggests that three or four times as much time is required to write up a contact as to make it. From the standpoint of learning, of looking objectively at what one does, there is no simpler nor more effective way of becoming more proficient. We recommend the full recording of one series of calls a year.

The other purpose of records is their value as an aid to memory and operational efficiency. As to the best ways of doing this, we are inclined to believe that no one device or prescription can fit the requirements of all pastors. From the point of view of efficiency, brevity of time involved, lack of complications, and avoidance of the oversystematic, the use of a standard-sized small card—perhaps four-by-six inches—for each person or family, appears generally more useful than elaborately printed cards or other complicated devices. This is on the assumption that the pastoral record is private, does not go into the regular church files, and is kept entirely by the pastor. No factual data are given on the card except the minimum necessary to jog memory. A one- or two-sentence statement, with a note of date of call, is put on the card after each visit.

Had we kept such a card record of Mrs. Heinrich, here is how it might have looked:

79 (M since '41)
HEINRICH, Mrs. Othelia (wid.) Reg. attendant
221 Maple St. St. Philip

Jan. 6, '48. Warm welcome, hostility expression to feeling of rejection especially family.

Mar. 20, '48. Freer expression, rejection by St. Philip also. Fundamentally constructive.

May 22, '48. Resentment more openly expressed, yen for son Stiles not well admitted.

Etc.

Other pastors will doubtless find mechanical devices better suited to their needs. But the sense of movement which even such a brief record as that above can give should not be minimized. Pastoral calling is not a chore. It is a great opportunity. But the satisfaction in what it can accomplish has to be earned, and records are one of the steps.

LAY VISITORS AS AIDES

It is plain that an associate pastor or other trained religious worker, ordained or not, should operate on the same principles as the pastor himself in pastoral care of older people. But what is the place and function and possible importance of persons, salaried or volunteer, without professional training, in religious work?

In Protestantism all Christians are called of God. The priesthood of all believers implies not only that a man may be his own priest, but more accurately that any other member of the fellowship may be his priest under given circumstances. Like the pastor lay visitors represent the fellowship, and this suggests an immediate differentiation between their proper function and merely social calling.

There are fairly obvious indications that the proper lay visitor can be of immense value in calling on some older people. The pastor's time is limited and we have suggested that most of it should be reserved for those situations in which his aid is indispensable, based both on his position and his knowledge. But there are many persons he can see only rarely who could be greatly helped by more calls representing the church. To be effective, however, all such calls should be under the general supervision of the pastor.

A few of the things we have discussed in this section are relevant almost exclusively to the pastor. But the broad principles of pastoral care are equally relevant to the lay visitor. There seems no reason why learning how to follow a lead, for example, instead of merely swapping ideas, should not be as much an obligation of a lay visitor who is to represent the church as it is of the pastor. In short, there is nothing so technical or esoteric in the fundamental approach of pastoral care as to put the key to its effectiveness far beyond the reach of the person who is otherwise qualified to do church visiting by a stable personality, genuine liking for people, and devotion to the church. One may even hazard the suggestion that study of this section, and discussion of it by pastor and lay visitors together, might increase considerably the effectiveness of the visitor's work.

With which of the groups identified earlier in this chapter are lay visitors likely to be most helpful? On the negative side the group struggling toward creativity appears to be that with which they should work least, where lack of finesse might do most harm. Most of the persons in the submerged creativity group and the successfully creative group could, however, be genuinely helped by a good lay visitor.

At this point the question may well be asked: If lay visitors bring friendship to older people is that not enough to ask of them? Is that not what is often needed? If the real situation were as assumed in these questions the answer would be yes. For if Mrs. Linton goes to the Lutheran home to visit her friend Mrs. Schultz something positive occurs. But if the two women are not personal friends, and Mrs. Linton goes to call at the suggestion of the church to which both belong, the situation must be described in some terms other than personal friendship.

The characteristics of friendship are its mutuality and its relative lack of limitations. "A friend is someone with whom you can take your shoes off," is the way the saying goes. Friendship proceeds through its similarity of meaning to the people involved. It is not *for* something, not functional to something else.[3] Of course it possesses deep concern for the other person's welfare. Friendship is not, however, distinguished by this concern but by the mutual recognition that in the relationship the welfare of both is advanced.

Except in a generic sense the welfare of the pastor is not the concern, or focus of attention, in pastoral care. The pastor's resources are used to help the parishioner, and the focus is on him. The concern for the parishioner's welfare may be true Christian agape, but the relationship is functional rather than mutual friendship.

Lay visitors who represent the church, and who call upon those other than their personal friends, are in this respect not different from the pastor. To say therefore that they merely do friendly calling is to violate the meaning of friendship. They are more like the pastor than like personal friends. Both are chiefly distinguished by the fact that they represent the fellowship.

This suggests the further and more complex question of the degree to which the minister can mix pastoral helping relationships, which are functional, with close friendship relationships, which are personal. In the city this is not a serious problem, but the conscientious pastor in town and country will find it far from simple. There is of course no one answer to such questions as: Should the minister have dinner in the homes of his parishioners? Should he have all his friendships outside the congregation? The only possible answer is: It depends. If dining in a parishioner's home is interpreted as a gesture of personal friendship without relationship to the pastoral function, the situation is different from many smaller communities in which it is accepted custom not modifying the pastoral relationship.

The question cannot be answered either by the flat assertion that pastoral relationship excludes personal friendship. There is no fundamental reason why it need do so if the pastor and a parishioner find themselves mutually attracted in genuine friendship. But if this parishioner needs pastoral care, the friendly relationship should be such that the situation can immediately be redefined. There is nothing inherently wrong with a complexity of relationship. Indeed the desire for complete simplification is itself to be suspected. But the difficulties of maintaining more than one kind of relationship should not be underestimated.

At the same time personal friendship is not something which can be had with a hundred persons. Friendliness and friendship are not the same thing. To confuse the two, or to identify the incidental concomitants of friendship (like first names, dinner invitations, shoes off) with friendliness is to exchange one's pastoral birthright for a mess of confused emotional pottage.

PART III

Group Work with Older People

8

THE FUNCTIONS of GROUP LEADERSHIP

Group work, or the guidance of individual growth in a group setting, is perhaps the most fundamental way by which the minister mediates the saving gospel of Christ to his older people, for the church itself is primarily a fellowship.[1] The pastor, who is the ordained leader of the fellowship, spends the largest proportion of his time where two or three are gathered together. When there is special need, as we have already seen, he gives individual pastoral care. But the central function of leadership in the church is exercised through group relationships.

Group work with, and pastoral care of, older people are complementary ways by which the church and pastor minister to those in later maturity. No pastor can make a choice between them. He must use both. Indeed there are particular ways in which group work and pastoral care reinforce each other. A pastor, for example, can often discover things about a person by observing his participation in a group, which in turn may reveal personality needs requiring pastoral care.

In addition the pastor can sometimes guide the group relationships so as to stimulate the development of insight, which can in turn help to solve personal problems and change ineffective patterns of behavior.

There is, furthermore, a type of pastoral care which can actually be carried out through group procedures. The problems centering around retirement offer an illustration. In addition to pastoral counseling with individuals, certain aspects of the problem may be dealt with helpfully in sermons, and other aspects in group discussion and classes. Not only does group counseling save time and reach more persons, but some persons may be helped in this way who would not come for counsel to the pastor because their problem or their insight is not sufficiently compelling. Others who would not go individually to the pastor may be led to seek him out after an experience of group counseling in which they discover him to be accepting, understanding, and helpful. The very facts that certain problems can be openly discussed in a group, and that many other people have similar problems, may support and reassure persons as they try to face their own problems more frankly.

Human beings are inescapably social and have a need to associate themselves meaningfully in groups. There are certain satisfactions, such as companionship, common commitment, a sense of belonging, and an experience of participation, that can be achieved in no other way. There is also a creative element in group interaction that cannot otherwise be had. Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.) The Holy Spirit was given to the disciples when they were gathered together with one accord. The stimulation of mutual interaction, the cross-fertilization of ideas, or the cross-criticism of many minds, may be enriching. A home for older people, which has a weekly forum, introduces controversial subjects into the group discussion. Those in charge find that this helps to keep the residents of the home mentally alert. Far from arousing antagonisms, it offers a means by which these persons can learn to express disagreement without becoming personally hostile. It is, in other words, a creative use of conflict, and a means of teaching older people how to handle conflict constructively.

A social worker tells of a man who came day after day to a center for older people and sat by himself in a corner, refusing to join in any of the activities. Instead he devoted himself to reading. After a time, because of his conflict with the daughter-in-law with whom he lived, the social worker suggested that he move to another part of the city to live with another son under much better physical circumstances. His immediate reaction to the whole idea was: "Why, I can't do that. I wouldn't be able to come to the center." Even though he apparently had shown no interest in the group, it had meanings for him that no one had suspected, and for which he was willing to endure some discomfort and inconvenience.

Sociologists refer to primary and to secondary groups.[2] By primary groups they mean those characterized by frequent, prolonged, face-to-face contacts, and numerous interrelationships. They are often called natural groups because the members belong not by choice but by force of circumstances. Secondary groups, on the other hand, are more temporary, meet less often and more formally, and are usually drawn together on the basis of a limited interest. They are not likely to be nearly as influential or determinative in the lives of their members as are the primary groups.

As the function of primary groups, such as the family or neighborhood, becomes increasingly narrowed in modern urban society, and as older people become dissociated from such primary groups, secondary or gathered groups like clubs and church-school classes for older people assume a new importance. A severance of business association, loss of a mate, or a change of residence, may produce a vacuum in the lives of older people which the church may help to fill creatively through its fellowship.

Young adult couples' clubs often draw their strength from supplying almost the only channel through which newcomers to a community can find friends and social life quickly and satisfactorily. Many older people are now newcomers in many communities. Others have few remaining ties to formerly meaningful groups. A special group for older people may meet a real need and therefore have a similar attraction for them.

Valparaiso, for instance, is a community of about three thousand people. For many years it was somewhat isolated. Recently it has become a popular center for summer homes. Several good roads have been built which now make it easily accessible. Several small industries, which altogether hire about five hundred persons, have moved into the town in the last few years. This means that a large number of new people have moved into the community, including some older people who have retired. There is considerable jealousy and friction between the "natives" and the "newcomers."

The woman's auxiliary in Hopkins Memorial Church is made up almost entirely of women over forty-five years of age who are natives. They have had the same president, who has jealously guarded her position of dominance for twenty-five years. Several years ago a group of young businesswomen organized a service guild in the church. This guild is now made up of women who are between twenty-five and forty years of age. It has attracted members from other churches in town because no other church has a program which meets the needs of this age group. They have resisted an attempt on the part of the minister to introduce a denominational missionary program, although they do raise money and contribute to the budget of the church.

Pastor Andrews feels that the neglected persons in his constituency are the older people who have come into the community in recent years. Even the native older women in this community, who are not of a certain social class or who do not belong to the inner clique, tend to be left out of the older women's group. They cannot join the guild because of their age, and they are not really made to feel at home and welcome in the older women's group. There is no men's group in this church to which the older men can belong. The businessmen who are newcomers have been able to find a place in the service clubs, lodges, and the firemen's association, although even in these some friction exists.

One of the main problems of group leadership in this church within the next few years will be to get the natives and the newcomers both to work together in the church, and this will mean some change in attitude in the newcomers as well as the natives. This problem is likely to be much more difficult among the older people than among any other group.

As our national population becomes more mobile, groups will need to become even more flexible so that newcomers will be assimilated easily and quickly. For some Americans uprooting is a continual process, and the tendency is for them to lose interest in establishing social relationships in any community, or in assuming any responsibility for the life of the community in which they live.

SCOPE AND METHOD OF THE STUDY

In order to discover what a church on Main Street could do to minister to older people through groups, it was decided to observe closely the program for older people as carried out in thirteen representative churches. It was agreed that the worker—Paul B. Maves—should not be the group leader. Instead he would only stimulate and encourage the local minister to plan and carry out whatever was done. The goal has been to discover what pastors themselves, with an ordinary amount of training, in the face of the usual limitations of time and energy, could do to work out a ministry to older people. Being associated constantly with more than a dozen churches has reminded the worker of the difficulties which parish ministers confront, and has driven him away from superficiality in considering available resources to meet the situation. This procedure has proved to be as valuable as had been hoped for. It has served as a constant corrective to generalizations derived from reflection and from data gathered from work in such fields as social work or medical practice.

Thirteen churches were selected to participate in consultation with leaders of a Conference of The Methodist Church. They were chosen on the basis of variety, availability, likelihood of keeping the same minister over the two-year period, and the probability of co-operation of the minister in charge. Other churches in the conference were invited to volunteer if they so desired, but none did.

The thirteen ministers were invited to attend a meeting at which the denominational executive presided and introduced Maves. The purpose of the study was set forth and the co-operation of the ministers was solicited. They were informed that they were not expected to spend any more actual time or effort in working with older people than they would normally do if no study were in progress. It was explained that the only extra time would be that required in conferences with the worker. He in turn would not suggest any ready-made program, but would try to help them think through their program as they might desire. It was hoped that each of them might attempt something beyond what they were then doing if the situation warranted it. They were asked to think over the plan and to give a final decision about participation only at the time the worker made his first call on them. All thirteen decided to help, and nearly all were genuinely interested. The interest of a few, though genuine, was not large.

The worker proceeded from that time to hold periodic conferences with each minister. Usually these discussions involved analysis of the parish, next steps in gathering information about older people in the parish and their needs, and then program considerations. These interviews were supplemented by attendance at the worship services and church-school classes. Some other meetings were attended on special invitation of the pastors. Several of the pastors put the worker upon their regular mailing lists so that he received everything sent to their people. Care was taken not to use pressure upon the ministers, regardless of whether or not the worker felt something was needed. In short, the relationship of the worker to these local churches was the kind of counseling relationship which a denominational supervisor might have if supervision were defined solely as helping pastors to help themselves.

All the ministers were graduates of accredited theological seminaries. One was in his first church and first year. The rest had had at least ten years' parish experience. In age the range was wide. One was in his twenties, five were in the late thirties, three were in the forties, two in the fifties, and two in the sixties. In ability and skill they represented a fairly typical cross-section of the seminary-trained segment of the Protestant ministry. In background eight of them came from the Middle West or North Central states, one from New England, one from the South, and three from the Middle Atlantic states. The average pastorate was of three to five years' duration. One notable exception was a man who had rounded out his twentieth year in the same parish.

The names we give to the churches, pastors, and communities are, of course, fictitious. Some unimportant characteristics have been altered in order to conceal identities. The numbers given have usually been rounded out for convenience.

As may be seen from a glance at the descriptive table, the churches ranged all the way from a small rural church to a large metropolitan church. They included working-class churches as well as those mainly upper middle class in membership. In spite of the fact that all the churches were Methodist, there is good evidence that there was within them a wide enough variety to make them representative of a major segment of Protestantism. The advantage of having co-operation with one communion over having local churches of several communions was in administration of the study, and it was very real. We believe that a broader sampling of denominations would not show significant differences. A more detailed description of each co-operating church will be given later in the text.

SECURING BACKGROUND INFORMATION

Interested and effective leadership is the most important factor in the group. For us this means any group in which older people participate. If there is no leadership or poor leadership, a group soon falls apart or bogs down in deadening routine. If there is a

TABLE VII

General Information About the Thirteen Churches Studied

Identifying Number	Church 1	Church 2	Church 3	Church 4	Church 5
Town	Metropolis	Metropolis	Center City	Jefferson	Hightown
Church	Calvary	St. John's	Elm Street	Oakwood Ave.	St. Luke's
Pastor	Carter	Faraday	Gates	Young	Barnes
Local Population	1,000,000	1,000,000	40,000	30,000	4,000
Percentage of Population 65 and Over	6.3	6.3	9.0	10.4	7.9
Church Membership Over 12 Years	3,600	1,000	500	980	230
Older People in the Total Constituency	400	200	50	300	35
Older People Shut-ins	100	25	35	80	2
Percentage of Older People Shut-ins	25.0	12.5	70.0*	26.6	5.4

* This is the figure reported by the minister. Since no definition of "shut-ins" was given to the ministers there was naturally a variation in the way some local ministers classified their older people. Even so it is clear that the number or percentage of shut-ins varies between parishes, and varies in parishes from year to year.

TABLE VII (CONTINUED)

Identifying Number	Church 6	Church 7	Church 8	Church 9
Town	Overlook Heights	Valparaiso	Millville	Bethany
Church	Federated	Hopkins Memorial	Harlan Memorial	Trinity
Pastor	Oliver	Andrews	Hightower	Caldwell
Local Population	3,000	3,000	1,800	1,800
Percentage of Population 65 and Over	12.9	8.6	12.9	10.0
Church Membership Over 12 Years	450	400	300	250
Older People in the Total Constituency	180	100	80	70
Older People Shut-ins	10	30	20	9
Percentage of Older People Shut-ins	5.5	30.0	25.0	12.8

TABLE VII (CONTINUED)

Identifying Number	Church 10	Church 11	Church 12	Church 13
Town	Riverview	Four Corners	Lake Resort	Rose Hill
Church	Eastside	First	Community	Grace
Pastor	Brown	Philips	Early	Noyes
Local Population	1,600	1,300	1,200	700
Percentage of Population 65 and Over	10.0	14.4	10.0	9.4
Church Membership Over 12 Years	125	160	200	150
Older People in the Total Constituency	50	30	50	40
Older People Shut-ins	6	3	8	6
Percentage of Older People Shut-ins	12.0	10.0	16.0	15.0

strong but misdirected or malevolent leadership, a group may move in undesirable and unconstructive directions.

In the local church, as we have previously indicated, the minister is the ordained leader of the fellowship. He symbolizes its unity. Individuals and groups look to him for direction and guidance in carrying out their particular functions or solving their particular problems. But he is not the sole leader. His responsibility may be shared with, and sometimes delegated to, others in the church. Occasionally he may delegate such leadership to trained professional workers, such as an associate, a case worker, or a group worker. Generally he has only volunteer lay leaders with whom to share responsibility.

In the supervision of other leaders his shepherding function should become indistinguishable from his administrative function. That is, in his relation to these other persons as an administrator he proceeds on the same principles as those which guide his relationship to them as a pastor. He respects, understands, appreciates, and accepts them as persons. He helps them to define their situation and their responsibility. He assists them to discover any appropriate resources which they may need. He guides them in evaluating and consolidating the gains of experience, thus aiding them to develop their capacity for leadership.

The pastor, his professional associates if any, and the volunteer lay leaders, together constitute the leadership of the local church. In relation to group work with older people there appear to be four main functions which must be carried out, if the groups are to provide for the needs of their members most effectively. We shall consider these in turn, beginning with the securing of background information. Thus we shall be considering first the function of discovering and analyzing the needs of the constituency and the community patterns of group association, not merely as a preparation for group work, but as an indispensable step in the work itself.

Discovering and analyzing needs of the constituency. It is necessary first for the pastor to explore the geographical area which is to be served by the church, or by a group within the church. In this way he can be assured that older people who are properly in his constituency but not members will not be left out. Ideally this geographical area will be contiguous with a natural community as indicated by the patterns of association of the persons within it. It may be a block, a precinct, a town, or some other area where common interests and activities tend to draw persons together and to differentiate them as a community from other communities.

Having discovered the physical boundaries of the area to be served, it is essential to list the persons within the area who are prospective members, or who must depend upon this church for a religious ministry. This list can be made up from the church membership, from names submitted by members, and from other sources, such as the pastor's contacts. It will undoubtedly contain names of close relatives of members, who are not themselves members.

While the pastor is becoming acquainted with the persons in his constituency, he is also forming an idea of their needs and interests. Of course no pastor starts in any church *de novo,* unless he has been assigned to organize a church in a newly developed community. The groups which are already formed, and the activities which they carry out, help to give him clues to the needs and interests of the persons in his constituency, that is, to the totality of persons for whom he and the church have some responsibility, including the members.

However, the pastor who is alert to patterns and needs of individuals and groups may discover that there are certain persons who do not participate in group life, at least outside the family, either because they are inwardly unable to do so, or because there is no group which is open to them or which appeals to them. Many churches, for example, have no groups in which older people can participate freely.

Discovering and analyzing patterns of association. The next step is to discover the patterns of association of the persons on the constituency list, for this knowledge will make it possible to plan for a more effective grouping of people. These patterns of grouping or association are not mysterious. They can be discovered by observation and by talking with persons, either individually or in groups.

Patterns of grouping vary from community to community. At least three decisions have to be made about the patterns of grouping within the church. It has to be decided whether it is best to limit certain groups to a particular age or to include a wider age range; whether to organize a group on the basis of particular types of activity or upon the basis of broader and more general interests; and whether to plan it in accordance with the interest of a certain social class, or to insist that it be broad enough to meet the needs of all classes represented in the constituency. It may be found that various combinations and kinds of groupings will have to be employed in order to meet all the needs of all the persons in the church.

How are the needs of the constituency, and the patterns of association, to be discovered? How is the best pattern of social grouping to be decided upon in a particular parish? We may look at the way in which four pastors approached these decisions.

Church 11. Four Corners is a rural community of about thirteen hundred people, six hundred of whom live in the village itself. Dairy farming is the main occupation. More than 14 per cent of the people in the community are sixty-five years of age or over. This community is somewhat isolated and self-contained.

The village has three Protestant churches, which serve about two thirds of the population. There is an excellent consolidated school in the village.

First Church, the subject of our study, has an attractive building, including a worshipful sanctuary. A balcony at the rear of the sanctuary has been made over into a small parlor with a kitchenette. The church has to use the Grange Hall for social functions.

This church has a membership of about 160 persons. Of these 27 are older people. There are 3 other older people in the constituency who are not members. Out of these 30 older people 26 are considered by Pastor Philips to be active in the church, although for many of them that activity is limited to attending church on Sunday morning.

There are no adult Bible classes. There is an active woman's auxiliary. The pastor has promoted a monthly covered dish fellowship supper, at which there is some program feature such as movies or a speaker.

Pastor Philips felt that the church did not have enough activities in which his older people could participate. He was especially concerned about the small number of older people who did not participate at all. He decided that he would try to organize a sewing circle for older women under the sponsorship of the woman's auxiliary. A committee from the auxiliary was to provide transportation, furnish leadership, and do some of the harder physical work, such as setting up tables. He planned to have this group meet in the mornings, when they would make things for some missionary project, to have a covered dish luncheon together, and after the luncheon to have a brief devotional period and a discussion. He was sure it would work for it had worked out well in a parish which he had formerly served. However, his older people did not respond, and he had to give up the project. The idea of a sewing circle was then taken over by the woman's auxiliary and was opened to adults of all ages.

Pastor Philips had explored the boundaries of his parish responsibility. He had noted that the natural constituency of the village appeared to extend for about five miles in all four directions from the center of the village, and beyond that people tended to associate with other villages. He listed all the persons in this area who had an interest in or connection with his church. He did not see until later that the persons who were scattered along these four roads formed four distinct neighborhoods. Before the consolidation of the school district there had been a country school in each of these neighborhoods. The people in these neighborhoods had little contact with those who lived in other neighborhoods, except as they would meet in the village. This means that the parish included five recognizable neighborhoods, if we add the village center as a fifth.

Distance and lack of interconnecting roads made transportation a real problem. The older people were dependent upon their grown children or friends for transportation. They felt guilty about going off for an afternoon affair when the rest of the family was working. The pattern of association in the constituency therefore was primarily familial, and by neighborhoods. What seemed to be indicated for this parish was neighborhood meetings in which all ages might participate. Paul H. Landis, a rural sociologist, writes:

> It is common knowledge among rural sociologists that much of rural association is on a family rather than an individual basis, that rural society does not cater to age groups as does urban society, primarily because the rural family contains children of varying ages and people meet as families rather than individuals in associational life. Rural gatherings tend to take into account the interest of a wide age range rather than of some particular group. . . .Children make neighborhoods.[3]

Pastor Philips also noted that a general neighborhood meeting was almost out of the question because of denominational rivalries and cleavages, and there were too few people of any one denomination in any of the neighborhoods to warrant a separate meeting. The people associated freely apart from the church, but they divided over church loyalties. This might have been overcome by inter-church co-operation, but the relations of the three ministers were so poor as to prevent this.

In his eagerness to get a program started Pastor Philips disregarded the expressed opinions and feelings of his people. The women of the auxiliary warned him that in their judgment such a project as he contemplated would not work, and suggested instead that the sewing circle should be open to all adult women. Furthermore the older people themselves expressed no interest or enthusiasm. Pastor Philips mistakenly thought he could win them over after it was started. He soon saw his mistake, and he was then flexible enough to allow the woman's auxiliary to take the idea over and to open the sewing circle to all who were interested in such activity, including older people. No more older people than before came when this was done. But the circle did become a new and useful form of church activity. Had Pastor Philips been more aware of the existing patterns of group association from the beginning, he would have saved himself much difficulty.

Church 13. Rose Hill is another farming community surrounding a small village. The people are unusually prosperous for a farming community. Much fruit is produced in this section, in addition to milk, butter, and eggs. This community is confined to a smaller geographical area than Four Corners. It is bounded on one side by a river and on the other by hills. It stretches out along a highway. It is also much closer and more accessible to several large towns. In fact the village is all but overshadowed by a town about three miles away, so it is not self-contained, and it is not homogeneous in population. Instead of being divided into geographical neighborhoods, as is Four Corners, it tends to be divided along lines of social class. The community has a population of about seven hundred people. Of the population 9.4 per cent is over sixty-five years of age.

Grace Church is set high on a hill on one side of the village. A carriage shed still stands behind it. A cemetery lies along one side of the church itself. In addition to a plain but attractive sanctuary there is a parish hall. Grace Church is one of two Protestant churches in the village. Roman Catholics attend church in the nearby town. Both of the Protestant churches are small, and each is served on a part-time basis by ministers who have their residence in another town. Grace Church has about 150 members, of whom 24 are older people. Sixteen other older people are listed as being constituents. Only about fifteen of the total of forty older people are active in church.

There is an active woman's auxiliary in this church. There is an adult Bible class, which is attended by about six older people in addition to others. A group of young women act as lay visitors under the direction of the pastor. They include many of the older people in their calls. An occasional covered dish fellowship supper is held. Pastor Noyes has majored upon a youth program and has a very active and creative program for his young people.

He felt that in relation to older people there was need for a program to minister to a number of older men who seemed to be left out of almost everything. It occurred to him that a men's club, in which this group would be included, might be a solution. There had once been a men's club in the church. In fact some of the men still spoke of it wistfully and wished they could have the clambakes they had once had. Because this is only one of three churches which Pastor Noyes serves, he has not been able to give what he feels is the extra amount of time needed to get the club started. So far nothing has been done for the older people except what is done through the lay visitation program.

As Pastor Noyes studied this community he noted that most of the people were very active in farm organizations and lodges. He was not certain if enough men of younger or middle years would participate in a men's club to warrant the effort. He also wondered whether a men's club sponsored by both churches would not be more desirable. However, he did not explore this possibility. Furthermore, pastoral work with the inactive older men showed that for the most part they were not capable of such associations nor likely to be acceptable to other members of the group. Since it would be almost impossible to bring them into a social group, Pastor Noyes was forced to conclude that the main ministry of the church to them would have to be pastoral care.

Pastor Noyes failed both to develop his real opportunities, and to overcome the obstacles, by too hasty and superficial judgments as to what was needed and what would work. He assumed too readily that the presence of an apparently common need among several older men implied the practicality of meeting that need through a special group. The idea of a men's club, which on the larger basis might have worked, was not pursued because of the hasty conclusion that it would not appeal. The one place at which his church did minister effectively to older people, apart from his own pastoral care, was in the work of his lay visitors. They were unusually capable. Not realizing the full worth of their contribution the pastor failed to use the program of lay visitation as a major guide to his program of group work.

Pastor Noyes has done well with his children and young people. He has also taken the lead in developing a program of weekday religious education on released time. It would seem that his failure to establish a more complete program for older people is due not only to limited time but also to his tendency to overlook the importance of the local patterns of group association. Having succeeded with children and youth he simply assumed that there should be a similar approach to older people. When this appeared likely not to work he tabled the whole idea.

Church 4. Oakwood Avenue Church is in Jefferson, which has a population of thirty thousand people. It is a city of small industries and businesses. Many people move here from farms and small towns when they retire. In some respects Jefferson is an overgrown small town rather than a city. Of the population 10.4 per cent—more than the national average—is over sixty-five years of age. The city has several sanitariums and a number of nursing homes.

Oakwood Avenue Church is located in one of the more recently developed residential sections of the city, only a block or two from several other large Protestant churches. It is a handsome stone building and has an excellent educational plant. There is also a large parish hall and auditorium. The membership of the church is 980, only about 600 of whom are active. Of the remaining 380, 150 are reported as nonresident, 150 are inactive, and eighty are unknown. Pastor Young estimates that 128 of the 600 active members are over seventy. He also estimates that about half the active membership is more than sixty years of age. This preponderance of older people now gives the church great concern. Pastor Young is working hard to bring in more younger adults. There is considerable rivalry between Oakwood Avenue Church and a nearby church which has an aggressive program for young adults.

There is an active Bible class of older women with about thirty-five members. In addition to its Sunday sessions it has a monthly social meeting, carries the responsibility for the home department (the Bible study program for shut-ins), and raises a large amount of money through suppers and bazaars. It tends to be a closed group and does not easily assimilate new members. Its study program is considered a minor part of its activities. Most of the class sessions on Sunday morning are taken up with discussion of plans for projects, or tend to be general conversation.

The woman's auxiliary is divided into eight circles, with the membership in each of these circles being reshuffled every two years by drawing names out of a box. Thus some rivalry is encouraged between the circles to see which can have the largest attendance and raise the most money. Nearly half the membership of the auxiliary is composed of older women.

The church also has a men's club which meets monthly and which includes a smaller proportion of older persons than is true of the woman's auxiliary. In contrast to the woman's group the men's club has never quite caught on. There is a Thursday night prayer meeting which is not well attended. Most of the few who do come are older people.

A couples' club in the church is composed chiefly of persons in their forties and fifties. When this group, to increase attendance, recently invited a few older couples to participate, several did so. They have enjoyed the group immensely, and the younger members have been amazed at the way in which they have fitted into the group. The benefits have been mutual. The church board is made up mostly of older men who have held office for many years, and who tend to keep information and control in their own hands. They have, for example, been somewhat secretive about making financial reports to the church as a whole. Some of them are relatively wealthy and contribute heavily. Pastor Young recently succeeded in introducing the principle of rotation in office in order to broaden the base of leadership. This was adopted without enthusiasm and only because few valid arguments could be produced against it.

Pastor Young has not been at this church very long. He is working toward the point where he expects to have a secretary and an associate minister, and in the near future hopes to find a way whereby volunteer help can assist in bringing the church records up to date. He realizes that so far he knows very little about his parish.

Even with our present information, however, it is clear that in this city the patterns of association are much more along age-group lines than they are in the two rural churches which we have analyzed. There would seem to be here a good possibility for a more vital and creative program for older people. Hobby and interest groups might well be considered. A senior couples' club might fill a real need. There are other opportunities which could be explored.

The Thursday night prayer meetings might be made into a creative fellowship and devotional program for older people. Vesper services on Sunday afternoon, followed by a tea, might be welcomed.

The main problem in Oakwood Avenue Church is that the pastor has a big job and no help. Either a larger staff will have to be found and financed, or else lay people must be recruited and trained to assume more responsibility. The latter seems to be the better possibility for immediate action. Since there are many older people in this church who have leisure time, some of them might prove new capacities for leadership if properly encouraged. There are many who have real ability.

The new pastor of a large church who is without staff help is usually tempted by the very size of his job to move immediately into action before he has explored the constituency and the patterns of association of his parish. Or he may believe that there is no time for such exploration until he can secure staff assistance. Actually even a minimal study of needs and patterns proves very revealing.

The most striking fact in Oakwood Avenue Church is that, in contrast to many other churches, an age-group program for older people appears to be both possible and desirable. Pastor Young has not seen this clearly. Properly concerned not to separate older people from others in the church, he has confused this with having no special program for older people.

He is in some respects marking time until he gets more help. It is as if he felt that an exploration of needs and patterns would reveal only something negative. Actually it would reveal many resources of which he is not now aware. He is focusing attention on structural reorganization within the church. Although this is needed it is not likely to result in meeting needs more effectively unless it is accompanied by the kind of analysis of needs and patterns which we have discussed.

Church 5. Hightown is a community of about four thousand people. This number is considerably increased during the summer by an influx of residents who have vacation homes nearby. A number of the natives depend for their livelihood upon serving the summer residents. Most of them, however, are engaged in dairy farming or in trades which serve farmers. A few persons commute to a large town. Since the one small industry was closed some years ago there has been no manufacturing in the town. Those sixty-five years of age and over constitute 7.9 per cent of the population.

There are six Protestant churches in the town in addition to a large Catholic church. All the Protestant churches are struggling along with small congregations, although St. Luke's is the most active and has the largest congregation of the six. Protestantism, according to Pastor Barnes, has little influence in the community, and the churches do not work at all well together.

St. Luke's Church has a membership of 230 persons, thirty-five being older people. Only three of them are shut-ins. The church has a Bible class for older women, but it is barely alive. There was a men's Bible class but this recently disbanded. There is a woman's auxiliary and a men's club, in both of which older people participate. A group of young adults took the initiative several years ago and organized their own group. Pastor Barnes encouraged this action but insisted that such activities as social dancing be eliminated from the program. Pastor Barnes feels that the social needs of the people are provided for by the fraternal and other organizations of the community. He also feels that it is almost impossible to set a date for a meeting in Hightown because his parishioners are so busy in a multiplicity of organizations.

He inaugurated a series of informal cottage prayer meetings, which met in the homes of his parishioners, including the homes of some shut-ins and other older people. Since the prayer meetings were held in a different section of the town each week, this made it possible for some older people to attend who would not have been able to attend if held in the church. Since they were held in homes they gave some shut-ins an opportunity to participate in a group activity, and even to take some responsibility as host or hostess.

Pastor Barnes also divided his parish into districts, and appointed a layman to be captain of each district. This district captain was made responsible for calling upon persons in his territory, and especially for keeping the pastor informed of crises which would indicate that a pastoral call was needed.

Factors complicating group association. The sketch of this church suggests several factors which here and often in general complicate the problem of finding the most adequate position of grouping in a local church. First, even small towns tend to have a multitude of organizations. In spite of the fact that many organizations compete for the time and attention of some persons in a community, usually the key persons, it is also true that other persons belong to no organization at all. That is, there are people who belong to too many organizations, and others who belong to few organizations or none at all. Even if all existing organizations were providing the ideal program envisioned by their leaders, there would still be unmet needs in the community. In Hightown Pastor Barnes did not analyze his membership and constituency to see the extent of each older person's group participation and whether the needs of all were being met. He simply assumed they were all active. True or not in relation to older people, the fact that some young adults came to him and asked permission to organize a young adult group indicates that he was not always alert to the felt needs of his parishioners.

The second factor which complicates finding the best group patterns in a church is that small towns tend to have more Protestant churches than is consistent with a strong congregation and an effective ministry. This means that the number of older people in a single church is often so small that any special group for them is impracticable. This fact makes it difficult to work on the basis of natural community groupings, as some other organizations like the grange or a lodge can do. We saw this strikingly illustrated in Four Corners. Pastor Barnes did discuss with his fellow ministers the possibility of a joint program in the churches for older people. Not getting an immediate enthusiastic response he dropped the matter. It is quite possible that a careful, patient, and understanding approach to the other ministers might eventually have produced some action.

The third complicating factor is that social or class stratification is strong in American community life, however unadmitted or unrecognized.[4] Such social stratification is often reflected in the denominational divisions, which in turn reinforces the class pattern. In Hightown particular social classes tend to cluster around particular churches. The oldest or early-settler group in the town considers itself as the upper class, and looks on more recent arrivals as the lower class. Each generation of settlers brought its own church with it, and transferred its national and racial patterns to a new community.

Understandable as this may be, there are certain needs in a modern community which can be met only on a community-wide basis. The need of a recreational program for older people, for example, can sometimes be met only if the whole community co-operates, or at least all the churches.

Pastor Barnes was conscientious and diligent. He tended to conceive his ministry rather narrowly. Within the confines he set for himself he worked creatively, as evidenced by his use of the cottage prayer meetings and the organization of the church into districts. In spite of good intentions, however, Pastor Barnes was not able to face up to facts when they became complicated. If he became confused and could not find an immediate answer, his inner insecurity caused him to retreat from further exploration of the situation. This meant that the process of discovering even the existing patterns of group association and assessing their meaning was not objective with him, and became an impossibility at any time complicating factors appeared. We might say that the first significant step that Pastor Barnes would have to take in understanding group patterns would be not with the groups but with himself.

The kind of grouping which should be established for older people can be decided only in the light of the needs of the constituency and the pattern of group association which prevails in the community. We have noted many of the differences between urban and rural churches in this respect. Speaking generally we may say that older people need some opportunity to participate with persons of all age groups, and some chance to develop association with one another. If local conditions permit there are some advantages in having a special group for older people. They are likely to have certain interests more in common with their own generation than with a younger generation. Older people tend to move at a slower tempo, and in groups of their own they can set the pace free from the competition of more quickly moving, energetic, and aggressive younger people. Older people in their own groups may have opportunities to take responsibility that is often denied them in mixed age groups. In some communities older people can meet most conveniently in the afternoons, just when church facilities are more likely to be free.

The number of older people in a church will help to determine whether or not there ought to be a separate group. Usually a group of fewer than ten persons loses interest and momentum unless the persons involved are quite secure and adequate in themselves. The tendency in most churches seems to be to have separate groups for each sex. In contrast, the experience of clubs and centers for older people shows much value in mixed groups. The churches would do well to promote more mixed groups among older people, especially because they are often single or widowed.

GUIDING THE FORMATION AND INTEGRATION OF GROUPS

Having discovered needs which may be met by group activity, and having discovered the existing patterns of association in the community, the pastor has related the two in order to get a clue to the kind of group most likely to work, as well as most likely to fill the needs. The next function to be performed by the pastor is to help existing groups to achieve integration. If existing groups cannot meet the needs of some persons, and if the situation warrants it, the pastor helps to form and integrate new groups. A group achieves integration only when it has found and defined common interests and common goals, and when its members have worked together toward recognized mutual ends.

Church 3. Center City, where Elm Street Church is located, has a population of about forty thousand. Of the population 9 per cent is sixty-five years of age or over. Elm Street Church is located in an old section of the city where there is much ethnic mixture. A majority of the men are members of labor unions. The houses are old and rather run down, of two and three stories, many of them made over into apartments. The church building is in keeping with the rather ramshackle appearance of the neighborhood. However, redecoration and renovation inside have made the sanctuary one of the most worshipful in the city. The only facilities besides the sanctuary are a good-sized parish hall, with a stage, a kitchen and one small church-school room.

This church has an unusually full program and its plant is in use almost every night and often in the afternoon. There are movies every Friday night, and on certain nights a television set is brought into the church. There is a large church school, two active youth groups, a young adult group, women's societies, and a men's club with a dart baseball team. Out of a membership of about five hundred the minister estimated that about fifty persons are over sixty years of age. This is only about 6 per cent of the total constituency of the church and is much lower than the proportion of older people in the community as a whole. There is a Bible class of older women which, at the beginning of this study, had an average attendance of five. There are about fifteen older men on the dart baseball team. Nine older people serve on a committee to prepare bundles for overseas relief. The older women are active in the woman's auxiliary, many of them doing such strenuous work as helping prepare and serve church suppers.

Pastor Gates was greatly interested in enlarging his program for older people. He first thought of some kind of club or craft program in the church but no leadership seemed to be available. Then he turned to a near-by settlement house to try to interest it in a recreational program for older people. Owing to shortage of funds and staff, the settlement did not feel that it could sponsor such a program though it was greatly interested. Pastor Gates decided to spend his energies upon reviving the older woman's Bible class, and to build his program for older people around that. With the consent of the president he called a special meeting of the Bible class and discussed with them possibilities of expanding their program to meet more effectively the needs of older people in the church. He helped these women to see that there were many other older people in the church that they could serve. He helped them to analyze why they were not serving that group. He told them what other older people's groups throughout the country were doing. He suggested that they be responsible for the home department program, and helped them to think of other things they could do together.

They decided that all the older people of the church were to be made members of the class under one of three categories: active members who attended and participated fairly regularly, associate members who did not take much part in the class program, and home department members who were shut-ins. All the members of the class were to receive study material. The shut-ins were to get, in addition, the home department material, and one of the active members of the class was to call upon them each month to discuss the month's lesson. An old custom of having a monthly social was revived. During the winter this social was held in homes in the various neighborhoods. This gave some of the shut-ins a chance to participate in the group. During the warmer months the whole group met at the church for its party. Although the teacher of the weekly formal study sessions had limitations, she knew the Bible fairly well and was well liked, and so she was retained. She was not the real leader of the group, and the Bible teaching was only one aspect of the total program. Men are now being drawn into the social activities as well as being cared for in the home department program. It is hoped that in the near future men may also be brought into the total program of this Bible class.

As the result of this enlarged program the average attendance at the Sunday morning class session has increased from five to fifteen even though there was no change in the teaching. The socials have been attended by as many as forty older people.

Pastor Gates did not explore the parish or analyze his constituency with any degree of thoroughness. The fact that forty older people attended a social, but that he lists thirty-five out of fifty older people as shut-ins, indicates that he may have more older people than he thinks he has.

He did, however, pay some attention to the existing patterns of grouping. He had to discard the idea of a crafts program because of lack of leadership, and the idea of using the settlement house because it also lacked staff and funds. So he wisely decided to make use of what he already had.

It is worthy of note that he was aware of some of the unmet needs of older men, and that he succeeded in expanding the program of the women's class to minister to them. By aiding this class to see its larger opportunities he helped it to achieve a better integration, and at the same time to become the focus around which there could be planning to meet the needs of all older people in the constituency.

Much still needs to be done. This group needs help in developing a more creative program of study and recreation. It needs guidance in its ministry to shut-ins. But it has achieved unity because it has found real interests and real goals which can give meaning to the life of the group.

Church 9. Bethany is a village of about eighteen hundred people. There are three Protestant churches which serve that two thirds of the population which is Protestant. Trinity Church, which we studied, had a total constituency of about 260 persons, not including the cradle roll. Of this number, 170 belong to the church, and 70 of them are over sixty years of age. Ten of these older people are shut-ins. About 40 per cent of the woman's auxiliary are older women. At the beginning of the study there were no adult Bible classes. During the second year Pastor Caldwell found an older woman who was a capable teacher and who was willing to try to organize a Bible class for older women. It was thereupon announced through the church bulletin that there would be such a group, and that older women were cordially invited to attend. About six or eight did so and have been attending since then more or less regularly. The class has no formal organization or any sort of recreational service program.

In discussing the needs of the older people with the worker—Maves—Pastor Caldwell indicated that what the people needed most of all was some new ideas. He felt they were shrewd, repressed, and penurious people who had lived in a rut for most of their lives and had done nothing new or different in the church for fifty years. He considered them extremely conservative in all areas of life, isolated from the main currents of modern thinking, and yet, despite this judgment, and despite the promise of several possible types of program for older people which would have cut through the prevailing pattern, the pastor chose to concentrate on the Bible class. There is little reason to believe that this class, unless it develops a different type of program, will do anything to ruffle the surface of the conservative and inhibited pattern of living. His analysis of his people therefore is not carried out in order that he may then better understand and help to meet their needs, but is used to bolster some inner insecurity of his own. In any event it is divorced from program planning, for the latter is merely following the line of least resistance.

Pastor Caldwell could not see that patterns of conservatism and inhibition are rooted in inner insecurity and fear. If he had in fact wanted to help develop more openness to new ideas, and a freer handling of feeling, he would have moved differently in forming a group. In finding a teacher and announcing the formation of a Bible class Pastor Caldwell did not first discuss the matter with the older women, and he arbitrarily limited the kind of program it might have. He set the structure and determined the content of the program without giving the persons concerned any opportunity to participate in the process and reveal the needs which the group might then be able to meet.

A social worker specializing in group work with older people was invited to develop a program for older people in a larger city. He first studied the needs of these older people. He soon saw that while the financial needs of most of them were fairly well met, they were lonely and bored. They had few friends and did not know how to use leisure time. He concluded that a club would help meet these needs. He secured a list of names from various sources, and found a suitable meeting place. Then he called upon these people, not once but several times, discussing the possibility of a club and telling them what he had in mind. Twenty people promised to be at the first meeting. He sent post card reminders to them the day before the meeting. Nevertheless only eight showed up.

He ran the first meeting as if it were a party, with games and refreshments and favors. During the refreshments he explained his interest again, and asked if they would like to have another similar meeting. When the answer was yes he asked for suggestions of things they might do. Afterwards he called again upon those who had not attended, and invited them to the next meeting. He made no mention of their broken promise to attend the first time. They were appreciative of his continued interest in them, and he felt there was evidence that they thereby gained confidence in their own worth. Knowing the group leader before they came, they would not feel so insecure in the presence of the other people most of whom would be strangers. Word spread of the good time at the club. Soon the attendance rose to twenty and then to thirty. Older people who were formerly strangers began to telephone each other and to visit back and forth in the neighborhoods. A widower in the seventies invited a widow to go with him to a neighborhood movie. The group soon developed a sense of belonging, pride, and loyalty. The people participated actively in the formation of the program. Certainly this is an excellent illustration of how to form and integrate a group.

The advantages which this social worker had, of special training and more time, for instance, are obvious. But the pastor of a local church has certain other advantages in developing and integrating groups for older people. He has already established a pastoral relationship which enables him to know their needs, and which has given them confidence in him. Furthermore many of the older people are likely to know each other already, so they do not meet for the first time in the group as strangers. Pastor Caldwell did not seek for a deep and primary interest which could draw his older people together, and hence the group did not move in the direction of integration. In setting the group up himself, rather than helping them to do so, he deprived them of the opportunity to feel that it was truly their group.

In this section we have discussed the group leader's function of forming and integrating groups, and have illustrated it by analyzing how it was performed in three actual situations, two of them in churches, and one in a social agency. We have seen that this integration is achieved around major interests and goals held in common, that these interests and goals grow out of basic needs, and that there are effective and ineffective ways of proceeding to form and integrate groups. The last point we shall consider in detail in Chapter 9.

HELPING GROUPS TO DEFINE AND ACHIEVE GOALS

We have seen that the first function of the pastor as a group leader is to discover the needs of his constituency which may be met through group relationship and activity, and to explore those patterns of association which will work and can help meet those needs in a given situation. The second function is to help in forming and integrating the group. We proceed now to a discussion of the third function, helping groups to define and achieve their goals.

Clarifying problems and needs. Groups, like individuals, often need help in defining and clarifying their problems so they can more effectively seek and find solutions. The function of the pastor as group leader is dynamically identical with that which he exercises in pastoral care of individuals.

The relationship of a leader to a group, and the relationship of members of the group to one another, differ in the same way that a pastor-parishioner relationship differs from a friend-to-friend relationship. A gang planning a hike is dynamically different from a group with an "outside" leader. Our understanding of this point is so recent that we do not have even a word or phrase to describe the leader in this sense.

There may be no difference in *value* between the gang and the group with a leader. Indeed value may often be greater in the gang. But there is a dynamic difference in what can happen within a group which has a leader. This is akin to the difference between friendship and pastoral care. For the leader has special insight into the dynamics of personality and social grouping, and he uses his knowledge and his relationship to help the group. Just as a pastor may help an individual turn a corner in a few pastoral calls when the parishioner might have talked to a friend for many hours without getting a new perspective, so a group leader can help a group to turn a corner, define and clarify a problem so it can be handled, or help to sharpen up a goal. The distinction is not one of *value*. Friendship *is* more basic to living than are functional relationships. But the latter can break through an impasse, release creativity, and serve functionally the creative powers of friendship.

This entails a different conception of leadership from that which has generally prevailed in the past, in which leadership has been thought of as the exercise of status, power, prestige, or authority over others whose relationship to the leader has been defined by their not possessing these same prerogatives. As we conceive it, leadership is not the exercise of a prerogative but the performance of a function. The real authority of the leader grows out of his competence, not out of his status. It is used to lead out and not to pour in, manipulate, or serve private purposes of the leader. Creative group leadership therefore is democratic in spirit but far from anarchic in execution. The group leader is not passive any more than he is coercive. He knows his competence and uses it to help the group. He does not concentrate on keeping himself out, but on getting his knowledge and skill in so the group can be *led* out, *i.e.,* helped to help itself.

In addition to his competence, and indeed as part of it, the pastor represents the Christian fellowship and the church. This reinforces his ability, as a group leader, to help persons relate themselves positively to society as a whole, as well as to other persons they meet face to face. It is the basis upon which he helps persons to relate themselves more positively to God.

In clarifying the meaning of leadership in this sense we may look at what happened in a particular group. The newly appointed program committee of First Church in Rockville was holding its first meeting. Pastor Roebling had been asked by the chairman to sit in with the group and help them plan the year's program. The chairman was a retired high-school principal; Jones was a railway engineer, active in his union; Edwards was the owner of a large lumberyard; Johnson was a young lawyer; and Thomas a salesman for a large and well-known company.

CHAIRMAN: Well, gentlemen, let's turn to the business at hand. As you know, we have been appointed by the Men's Club to act as the program committee for the coming year. This is our first meeting. How shall we proceed? You fellows have some ideas?

JONES: I think it would be a good idea to have a forum and ask the candidates for mayor to tell us what they intend to do.

EDWARDS: Maybe, but we wouldn't learn much from them. They'd just give us the same old blah!

THOMAS: Why not let one man be responsible for each meeting? Then we'd share the work.

JOHNSON: That's a good idea. That would be the easiest way to do it. We have ten meetings. Each of us would have to worry about only two meetings. I know where I can get a swell movie about hunting bighorn sheep in the Rocky Mountains.

EDWARDS: You'd have to skip me. I couldn't do anything on my meetings until along in the spring.

CHAIRMAN: I imagine that could be worked out, John. We'd just arrange it so your two meetings came late in the program. Let's see, Tom, can you think of anything you could get for us?

THOMAS: Well, I can't think of anything right now.

CHAIRMAN: What about some religious movies? I understand there are a couple of good ones available now. What about that, Pastor? Do you know of some good ones we could get? *A*

Pastor: I expect you mean the two dramatic pictures which the Protestant Film Commission put out recently. I haven't seen them but I hear they're very good.

Chairman: How does that sound to the rest of you?

Edwards: Well, we are a church group after all, and I suppose we ought to have something religious in our program.

Jones: I still think a Men's Club such as this ought to do something to wake up the men in the church to take an interest in civic affairs.

Edwards: I think we could get a good speaker sometime from the N. A. M. (*glancing at the pastor*) But I guess Pastor Roebling would want us to have a labor leader in too (*grinning*).[B]

Pastor: (*smiling*) You mean you want us to hear only one side of the question?

Edwards: No, I didn't exactly mean that. I just think it's about time management had a chance.

Johnson: When I come to Men's Club I like to relax. I hear politics and things all day. I'd like to forget about social problems for a while. Something to relax and get to know each other, that's what we need.

Thomas: I think a lot of the fellows feel that way about it. Why not just have fellowship and a good time?

Jones: Yes, but you can get that somewhere else. This is a church club.[C]

Pastor: I take it, Mr. Jones, that you aren't against the club's having a good time and getting to know one another, but you think we ought to have some larger purpose behind our meetings?

Jones: That's it. I have nothing against Rocky Mountain sheep and movies, but those religious pictures don't sound like just the thing for our group either. They might go swell for a Wednesday evening meeting for everybody.

Pastor: It's a bit easier to find out what you don't want than what you do want.[D]

Chairman: I think I begin to get an idea, though. With due respect to you, Dominie, we don't want a sermon. And yet we want more than just a social time. I'm wondering if we might combine a social good time with some forum programs. Maybe a movie or something once or twice might be good too.

Thomas: How about a meeting on Russia? We might get somebody from Metropolis who knows the facts and is interested in religion. I'd really like to hear that. And it would be better too if we could ask some questions afterwards.

Johnson: Well, if we got something as interesting as that, I'd withdraw my objections. But what about this church and state business? You know, religious education in the public schools and all that. Do you think we could get two good people with different ideas to discuss that together?

EDWARDS: That sounds good, but good speakers are pretty hard to find. I think we ought to trim our sails. Don't you think that's a pretty big bite, Pastor? *E*

PASTOR: Well, as I see it, you all seem to have clarified a good deal the kind of thing you'd like to have. You want meetings that will get us better acquainted with one another and give us a chance to relax, but at the same time you want something that will get us in closer touch with the real way in which our religion is connected with the big questions our society faces. You don't want just speeches; you also want some discussion with the speakers. If that's so, then the question is: Can it be done? I don't know. But if you do all agree on what you want to do, maybe we can be more specific about whom we'd like to get. Then we can tell better whether it's possible.

CHAIRMAN: That seems a good statement to me. What do you say we look at some possible subjects and speakers and see where we get?

In this meeting we see how Pastor Roebling helped the group to clarify issues. At *A* he was consulted because of the technical competence he rightly could be expected to have. He was able to assure the group that if a religious movie was what they wanted he would be able to help them get it. However, he did not take advantage of the question to press for the use of the pictures or for a "religious" program, for it was not yet clear what the group wanted. At *B* the pastor was challenged by Edwards. It may be that Edwards had become convinced that the pastor or the church was one-sided on social views. He may have merely been defensive because of his own business relations. Whatever the reason for the challenge, Pastor Roebling did not either evade it or swallow it as bait. He accepted Edwards' feeling, his right to feel that way, and communicated the fact of his understanding. Under some circumstances Edwards would doubtless have pursued the subject further. If he had demonstrated strong feelings about it, and had tried to make that the issue of the meeting, the pastor might have said: "How about putting on the gloves with me after the meeting tonight?" Or if the issue had clearly been of major interest to other members of the committee, it might have served as the basis for planning the program itself.

At *C* the pastor was able to lift up a remark by Jones, and by identifying and clarifying Jones's feeling to begin to clarify the whole discussion. At this point ideas began to consolidate. This led to further clarification, which the pastor helped along at *D* and after *E*. Thus he gave a forward impetus to the whole discussion and the group was able to move rapidly to the consideration of a specific program once it had seen what were its goals.

There were several temptations which Pastor Roebling avoided in this group discussion. At *A* he avoided the temptation to say: "That's a very good idea. I know two movies which are exactly the thing. I know you would like them and they're not expensive either." Had he done so the group would have had to resist the pressure to refuse point-blank, which would have broken rapport between the group and the pastor. Or else they would have had to acquiesce, in which case they would have had a program about which they would have had little enthusiasm. They might even have felt a little guilty about not seeming to like religious movies. They would have lost the opportunity to make their own decisions and to grow in ability to work out their own program.

At *B,* Pastor Roebling resisted the temptation to say: "Now, Mr. Edwards, surely you do not mean to imply that we should not hear both sides." This would have put Edwards on the defensive and placed him in a bad light with the group. So feelings of resentment would have been intensified. Pastor Roebling could have gotten on the defensive himself by saying: "Of course we ought to have labor leaders speak in the church. The church ought to know more about labor's side." The possibilities for unconstructive conflict presented by such a response are too manifold to enumerate here.

At *C,* Pastor Roebling resisted another temptation to press for a "religious" program. Instead he helped to clarify the real meaning of a relevant religious program without finding it necessary to deal in abstractions to do so. He might have been tempted also merely to remain silent and passive at this point. That would have permitted the confused notion of what a "religious" program is to persist unchanged. Instead he helped to clarify what a religious program can be in a broader sense.

It is not of course the words of the group leader which are important, but the attitude which is expressed in the words he uses. It was much better to reply at *B:* "You mean you want us to hear only one side of the question?" than "Surely you do not mean to imply that we should hear only one side." Yet it would be possible by facial expression and tone of voice to convey scorn and judgment in the former as well as the latter. In other words there is no technique which by itself will enable the pastor to guide the group process creatively, apart from understanding, appreciation, and respect. It is possible for an understanding pastor to make mistakes in discussion technique which, while they may slow down the process and even render it less effective, will not by themselves be irreparable.

Defining objectives and determining procedures. We come now to consideration of the way in which the leader helps the group to develop its program on the basis of the needs it has been helped to discover.

From the standpoint of the group leader, a program is a tool or device for helping persons. This is not to say that all programs are of equal value if only they serve the participants. A program which gets clothing for foreign relief has values not found in even the best fellowship supper. But in the broader perspective the first leads to a larger dimension of personal discovery, and has therefore to be considered an integral part of the function of program in stimulating personal growth. For example, although the specific and legitimate purpose of serving a church supper may be to raise money to buy a piano for the church school, the program also provides opportunity to help persons learn how to work together and how to plan and administer a co-operative program. It may also serve to develop friendship and to promote individual and group self-confidence. But the fundamental purpose of getting a piano is to foster personal growth toward Christian ends. That is, every aspect of the program becomes a part of the process which leads to those ends. If the leader loses sight of the ends of group work he is in danger of becoming so exclusively concerned with getting a piano, for instance, that he may use pressure and exploit persons. If he appeals to pride, feelings of inferiority, or competitive hostility to achieve specific ends, he may thus defeat his main objective.

As the members of the group see it, the program may be their reason for coming together. Thus, in order to form and integrate groups it is necessary that program itself have appeal. The group leader is often under pressure to "get results." But if the leader becomes concerned only with the appeal which the program has, there is a real danger that he will unwittingly defeat the deeper purposes of group association. He may promise more to prospective members than can be fulfilled. Or he may set up the type of program which appeals to and reinforces uncreative tendencies within persons, such as general hostility, or fear, or a desire to escape from the necessity of facing conflict. If the first program idea does not work, the group will feel everything has failed. If it succeeds they will then judge that particular program as the sole cause of success, thus crystallizing a biased and narrow conception of their function.

In primary groups the chief integrating factor may be the relationships already established among members of the group. In that case the program may be, as a group worker with older people has put it, a device for association, something they can do to take up their time, or an excuse for being together. This does not mean that the program may not be creative. But it does call our attention to the fact that a program cannot be evaluated solely upon the basis of appeal, or of its ability to draw numbers of people together.

The impetus for creative group programs (not necessarily the idea or content) will always arise from within the group. The motive power and the form which the idea takes cannot be imposed from the outside without damage to personality, any more than the pastor can make decisions for the parishioner.

Obviously a large group, such as a men's club in the church, cannot plan a detailed program, even though it can and should determine the broad policy which the program is to follow. In such a situation the democratic process is better served by the delegation of responsibility. In a group of not more than perhaps twenty members, such as a Bible class for older women, it may be that the whole group can, under skilled leadership, plan a program as a total group. But a committee can probably be more creative, reporting back to the whole group. We should remember that large groups may appeal to certain persons because of the reassurance they provide through anonymity, and because in such groups an individual can be carried along by the pressure of social conformity. But this merely reinforces and consolidates unconstructive patterns. If a committee is instructed, and its recommendations are then considered, the impression is avoided that group planning is merely haphazard, or that democratic procedure means denying that some persons have more to contribute to a group than others. One's value as a member of the group, and his ability to deal with detailed program planning for the group, are not confused.

The group leader is also alert to the reasons for the acceptance or adoption of a program by a group. The members of the group may accept a program because they understand that it will meet felt needs, and because of a definite and genuine interest. But it may be adopted for other reasons, such as prestige or mere conformity—for example, "every woman's group is having book reviews of the best sellers," or "all other groups in the community are making contributions to this fund." A program may be adopted without question through sheer inertia or convention, because "we have always had our picnic in Elk's Park," or "a church group opens every meeting with prayer," or "we always have our devotional period at the beginning of the program."

Some programs are adopted on the basis of pressure from the outside. For example, the leader says: "I have just received a letter from Such and Such Charities, Inc., saying our quota is $410. We are expected to have it pledged or collected by April 1. Remember, this is a good cause; you can get income tax deduction for your contributions, and we want our group to do as well as other groups."

If a group program is undertaken on the basis of such motivations, the members will not grow in the process of carrying it out, even though the goals are attained. Besides, members may harbor resentments they dare not express. Under such circumstances the decision is not free because it is not based upon genuine inner understanding and conviction.

The chances are that if the group were helped to understand the issues and were given a free choice, they would adopt the program and be even more successful with the specific aim. They may decide, for instance, that they ought to give more than the suggested quota, or they may discover that because of other commitments they can give only a smaller amount. In the long run even the specific promotional ends are better served if the group program has been chosen freely and not as a result of pressure from within or without.

In general older people like to do and will do almost anything a group of young people will do if allowance is made for stiffened joints, bad hearts, or other physical disabilities. Cultural background and training will of course influence interest and responses. With many older people the finding of interest and the development of a program is a reviving of interests they once had, but later had to lay aside under the pressure of the adult responsibilities of middle years.

The discovery and use of resources. As we have seen in the discussion of the group in Rockville Church, when needs and interests have been defined and clarified so that agreement is reached upon the broad type of program, the next step is to discover resources for carrying it out. At this point ingenuity and knowledge have their day. It is amazing what resources can be found in even an apparently barren situation by the leader who has imagination and knows the community thoroughly. In the process of securing background information the leader has noted persons who have special abilities, interests, and hobbies that would be of general interest, and agencies that may be able to give particular kinds of help even when they themselves may not realize this.[5]

An occupational therapist, for example, in a home for older people has been able to find in the local community much scrap material which can be turned by the older people into beautiful and useful objects of art. A leader of clubs for older people in a large city made use of volunteers who were skilled in music, art, and dramatics, or who had various hobbies, though they were not necessarily professionals. He found that schools, libraries, service organizations, industries, museums, and other agencies were glad to contribute both talent and material for the club program.

State and national organizations, such as the National Recreation Association, may be called upon for help in finding resources.[6] Adult education departments of cities, states, and universities may prove valuable sources of guidance. Denominational boards frequently can give much more help at this point than the pastor may realize.

EVALUATING AND CONSOLIDATING GROUP EXPERIENCE

The final function to be performed by the leader is to help groups to evaluate their experience in order to consolidate the gains. Experience then becomes a resource for further planning and evaluation. Both the leader and the members of the group share in this evaluation. Consolidation, as we saw in pastoral care, is like clarification, but comes at a later stage and examines the entire experience rather than merely one or another aspect of it.

An annual report presents an excellent opportunity to help the group consolidate its gains. Instead of encouraging a dull and routine account of the number of meetings, average attendance, and amount of money raised, it may prove possible to have a vital report prepared as the result of a group discussion by a committee on evaluation. It would come alive if it came to grips realistically with the fundamental issues of the points at which the group had and had not grown during the past year.

Members of the staff of an institution for older people in one city have encouraged the residents to develop an organization for self-government. The residents elect a planning committee which assumes responsibility for the recreational planning and educational program. Another elected committee meets regularly with the superintendent to talk over administrative problems which concern the residents. At the end of each year the committees write a major section of the annual report to the board of managers. Their report grows out of group discussion. They try to evaluate the total program of the home, the feelings of the residents, and the progress made in the past year. They conclude with suggestions for improvement, and these are seriously considered by the board and the superintendent. The residents also attend the annual meeting of the board of managers where the reports are read. This gives them a real sense of participation and responsibility. It enables them to understand the problems of the administrator and to co-operate with him in working them out. There seems no fundamental reason why the annual report of a Bible class in a church, or the woman's auxiliary, or the men's club, could not be used similarly as an opportunity for creative evaluation by the members of these groups.

The process of evaluation helps the group to grow in understanding of its function, to see why it assumes responsibility for its program, and to develop insight and skill in carrying out the program. If leadership changes, the group will have consolidated its experience in such a way that the real gains will not be lost, no matter how effective the new leadership may be.

Evaluation and consolidation can be aided greatly by the keeping of meaningful records, both by the group itself or its secretary and by the group leader, in most cases the pastor. As Rudolf Wittenberg, a professional group leader, has noted in his mental hygiene primer for volunteer group workers, such records are more than recording attendance, payment of dues, or mere description of the activity.[7]

The group leader can help the recording secretary to understand what is worth recording and how to go about it. This is worth some time on his part. He will also keep his own personal (and confidential) notes on the group, using them in the same way as pastoral work notes. He can use them to assess growth or backward movement, to jog his memory, and to correct his own mistakes and improve his proficiency as a group leader.

In summary, we have identified four main functions of an effective group leader. First, he secures background information about his community and constituency. This becomes a resource in deciding what kind of grouping may be most effective, what needs are most pressing, and what resources are available to meet the needs.

Second, he initiates the formation of new groups when they are needed, and he guides and integrates groups that are in existence. He does this by identifying common needs, interests, and goals which can draw persons together for mutual endeavor.

Third, he helps groups to define and clarify goals, the process of working toward which is a constructive meeting of the group's needs. He does this by helping the group to identify the objectives and to clarify problems, conflicts, and needs. He helps them determine effective and workable procedures. He aids in the discovery, mobilization, and use of available resources.

Fourth, the group leader helps the group to evaluate its experience and to consolidate the gains so that the experience can become a resource for the future. He does this by helping the group to understand and interpret to themselves what has taken place. Records and reports can be an effective means of sharpening up this evaluation and of checking on progress. Records also are a means by which the group leader may develop his own proficiency and skill.

Despite the obvious differences it has become clear that identical basic principles obtain in group work and pastoral care. This underlines the importance of considering them as complementary ways by which the pastor moves toward his objectives.

9

PRINCIPLES and METHODS of GROUP WORK

We have discussed the place of group work in the total ministry of the church, and the functions performed by the group leader. From an analysis of the functions it becomes clear that group work itself is guided by certain fundamental principles. It is reliance upon these principles, and knowledge of their relevance in actual operations, which enables the leader to be effective.

In this chapter we shall discuss these operational principles, of which we have identified four, and the methods that emerge naturally from them. We shall consider factors in group work which are more or less peculiar to older people. We shall conclude with a discussion of volunteer group leaders, their qualification, selection, and guidance.

ALERTNESS TO DYNAMICS

To be most effective in guiding groups into constructive patterns, and toward creative goals, the leader is alert to the dynamics underlying group behavior. We have defined a group as an association, or cluster, of individuals who are in reciprocal communication with each other and who interact in pursuit of common ends. Groups can be voluntary or involuntary, formal or informal, permanent or temporary, casual or planned, closely knit or loosely tied together. Groups have tremendous influence upon individuals, and some groups have more influence than others. Indeed it is apparent that the formation of individual personality is a social process, and that the individual is in part conditioned by social pressures which force him more or less congruously into certain molds.[1] Therefore the making and remaking of character along the lines of Christian norms may involve changing an individual's associations or the pattern of the groups to which he belongs. This is sometimes called environmental therapy.

Social stratification. Social grouping cannot be understood without recognizing the fact of social stratification. This is clearly delineated in the "Yankee City" study of social groupings in a typical New England city.[2] Six quite distinguishable social classes, or strata, were discovered, although the lines of demarcation between them were not absolute. In this city, associations of individuals took place both within a particular social stratum and across class lines. That is, some groups, such as a social club, tended to contain only persons of a particular class, while other groups, such as the American Legion, included persons of all classes in the community. These social groupings provided social satisfactions to their members, and bound the community together in a warp and woof of great complexity. The group-class structure tended to fix social status. At the same time it operated to regulate the use of power and influence within the community. This tended to keep control in the hands of certain dominant groups, and to conserve accepted patterns, ideologies, and values.

The lines between the classes are not fixed in American society and persons move up and down in the class scale. There is a general tendency for the amount of education and income to increase from the lower to the upper classes, although income does not always determine the class to which one belongs. About 80 per cent of the population is usually found in the three lower classes, with the upper class being the smallest and the lowest class the largest. The more recent immigrants and the minority groups tend to fall into the lower classes. The highest class in "Yankee City" tended to be composed of white, Protestant families, who had been in the community for many generations and had a long tradition of breeding and culture.

While the group and class relationships are much more subtle and complex than it is possible to describe here, and their character and influence tend to vary from community to community, we can at least point out their main general characteristics.

Simply put, the twofold dynamism governing group association is the necessity for mutual assistance and co-operation in the achievement of goals, and the striving for and maintenance of, favored position. These processes are stabilized, regulated, and patterned through group and class structure.

The dynamism must be taken into account in group work with older people. The existing patterns need not be accepted as final.

Indeed the church has within it the power to achieve a fellowship which transcends class lines and helps to mitigate social conflict. But unless the pastor is aware of this tendency toward stratification in society, he may unwittingly lead the church to become stratified itself and so reinforce cleavage. Or he may unintentionally fall into a pattern of ministry that has appeal to and value for only a limited group in society.

It has been found that one of the most creative functions which an outstanding center for older people in New York city has been able to perform is to develop understanding, tolerance, respect, and co-operation among persons of different races and religious faiths. They discovered in these differences a stimulus to growth, and an opportunity to learn how to handle conflict constructively.

The understanding of the dynamic patterns of group association is important not merely in general but in relation to any group within the church. To be alert to the crosscurrents within a group, to know which of them stem from class or similar lines of cleavage in the community, is to give the pastor a handle whereby he can take hold of the group itself instead of letting it slide elusively from him.

We may think back upon Hightown and Four Corners.[3] We recall that Hightown class divisions were represented for the most part by adherence of different classes to different churches. In Four Corners, on the other hand, both the farm owners and the tenant farmers, the major social classes of the community, were in the church we studied. Suppose that the pastors of these two churches were both trying to start men's clubs. It is plain that the problem would be quite different in each. To understand and be alert to the dynamics in each situation would be an indispensable operating principle of the group work.

Trends in grouping. Sociologists have noted several modern trends of groupings which have implications for the groups within the church. Some of these we have previously stated. First, as primary groups in modern urban society have a more limited function, the importance of providing secondary groups assumes a new importance. Whereas fellowship, recreation, and education were formerly carried on mainly in the primary groups, persons now increasingly depend upon gathered groups for the satisfaction of social needs.

For example, in Jefferson there are many older persons who after retirement have moved there from farms and villages. Lake Resort and Riverview also have a number of persons who have selected these towns as retirement homes. These persons are faced with the necessity of making new friends, of finding a way to relate themselves meaningfully to the life of the community. They cannot depend upon relatives for they are scattered. A group program in which older people can participate is both a vital need and an opportunity for the churches to minister to these persons.

Second, the increasing mobility of our population, which tends to leave persons without strong community ties, demands an increasing flexibility and ease of assimilation among the groups in the church. Older people need help in relating themselves to a meaningful social group. It has been estimated that 27,000,000 families moved during World War II. We saw this problem illustrated in Valparaiso.[4] The pastor needs to help groups face up to this problem and appreciate what the stranger within the gates is up against.

Third, as community organization becomes more complex, there needs to be planning on a community basis to avoid overlapping, duplication, competition, and neglect of certain areas and groups of persons. The church must become increasingly alert to group structure and patterns in the community if it is to minister effectively. Pastor Barnes, who was constantly frustrated by what he called "overorganization," but which in reality represented lack of organization, might have performed a significant ministry if he could have exercised group leadership in setting up a community planning council. Pastor Brown, of Riverview, where there were five Protestant churches and a Roman Catholic church trying to serve a population of sixteen hundred people, might have served his own parishioners best by fostering some interchurch co-operation.[5]

Fourth, the tendency of groups to become highly institutionalized, formalized, and ritualized, with constitutions, rules, and membership requirements, needs to be carefully examined, to see that groups continue to serve the needs of persons in the community and remain relevant to changing conditions of living. The pastor faces a temptation to think of groups mainly in terms of structure, and to begin the formation of groups by writing a constitution and electing a set of officers. He may find that old constitutions and rules are outmoded or are a hindrance to effectiveness. Pastor Young succeeded in reorganizing his woman's auxiliary by getting the women to see the needs they could meet, and then to develop the structure that would be functional to those needs.[6]

Finally, the emergence of pressure groups and protective guilds in modern society requires vigilance to see that the needs of the community as a whole are not overlooked, while some groups receive more than their just share of privileges and prerogatives. If older people, for example, can secure consideration only by pressure methods, they will tend to be cut off from significant and constructive relationships with other age groups in the community.

This does not mean that groups of older people should not, for example, use all the means at their disposal to secure adequate social security payments, or construction of housing suitable to their needs. But it does mean that the pastor will be alert to see that they think also of the problem from the standpoint of the community as a whole.

The dynamic individuality of groups. There are many types of communities in which churches minister to their members. In the country we find differences between the prosperous and the depressed rural areas. In the towns, where most of the Protestant churches are found, we find differences among towns which serve a rural constituency, one-industry towns, and resort communities. In the city there are differences among suburban, apartment house, downtown, and slum areas.

Not only do communities differ, but there is a difference in groups within a single community. Furthermore, while groups tend to maintain their pattern, there is an element of change within the groups. In the case of groups of older people, the loss of some of the members and the admission of new persons may change the capacity and the pattern of the group itself. Some groups may be made up of people with little formal schooling and little intellectual interest, but they may have many manual skills. Others may be made up of persons with intellectual interest but few manual skills. Some groups may be homogeneous and others mixed in interest and background. In some groups emotional expression is restrained, in others is given freer rein. This suggests that there is no formula or pattern which can be laid down and will work in all situations. Each situation has to be approached in the light of its particular needs and patterns.

It also suggests that the group patterns and program need to be reassessed from time to time. The older women's Bible class in Elm Street Church had once had a vital program and a large attendance.[7] The times changed, the interests of the members changed, and the composition of the group changed. But the same old pattern was adhered to. Gradually most of the more imaginative members dropped out. Pastor Gates was able to revive this group by helping them redefine their function, and by assisting them to develop a more meaningful program.

The pastor's ability to discern the dynamics of group association depends upon his interest in persons, his freedom from preoccupation with preconceptions, from pressures to enlarge and strengthen the institution regardless of other considerations, or from inner compulsion to exploit groups to his own interest. His knowledge will grow, not only from what reading he may do, but largely from the analysis and evaluation of his own experience.[8]

ACCEPTANCE AND UNDERSTANDING OF GROUPS AS THEY ARE

This brings us to the second operational principle of group work. If the leader is to establish a positive relationship to the group and is to be effective in his work with it, he will be accepting in his attitude and evince understanding-love in his approach to the group.

When a pastor comes to a new church it requires considerable restraint at times to keep quiet about certain types of songbooks or lesson materials or kind of program until he has been accepted by the group and they are ready to trust him to help re-evaluate their patterns and program. That is, the leader will not attempt to change a program until persons are ready to accept the change as their own. It is often hard to refrain from openly criticizing or being affronted by the exclusive, dogmatic, critical, or backbiting attitudes displayed by some groups in the church. It is sometimes hard to avoid feeling repelled or contemptuous of some groups which may include persons of low intelligence or lack of schooling, whose mannerism and dress may be crude, slovenly, or in bad taste. Some older people may offend our aesthetic sensibilities because of their failure to bathe often enough or to be tidy in their dress. But while admitting our feelings to ourselves, if we can learn to reserve judgment until we can understand the meaning of such behavior, we shall accomplish much more.

This does not mean that the group leader will acquiesce in unconstructive patterns or programs. It does not mean agreement. Nor does it mean that he will be passive. It means only that in his relation to groups, as to individuals, the leader will be permissive, so that the members of the group may really express their feelings, and know that whatever they decide or may do they will not thereby be condemned nor rejected.

Pastor Caldwell, of Bethany, found that much of the decisive power within his church was in the hands of certain older people whose outstanding traits were stinginess and extreme conservatism.[9] The board of the church could see no need to spend money to support a program for young people or to keep the church warm all day on winter Sundays so the young people could use it in the evening. They were afraid to vote to repair the church because they did not believe they could raise enough money. In the winter the church was practically closed to save fuel. The superintendent of the church school, who was a retired lawyer, although admitting incompetence for the office, held on to his position because he wanted to say he had served fifty years in that capacity.

Pastor Caldwell did not meet these problems by head-on attack. He cultivated the confidence of his people through his pastoral work. As he talked with them he asked questions, and kept raising the problems he was facing with his young people. He directed the best program for young people of which he was capable under the circumstances, trying to demonstrate what could be done. He organized a young adult couples' club. It had no place to meet. He suggested that the group use the church basement which had been abandoned. He showed them that it could be heated by firing the stove himself. He had as many other meetings as he could in the church, such as fellowship suppers, which the older people could enjoy. When the people saw the possibilities of an expanded program if space were provided, they voted to raise money to renovate the basement. Some of the parishioners did the work themselves. Finally they installed a new automatic oil-burning furnace, which gave them an efficient heating plant.

The pastor did not insist that the church fire the superintendent of the church school, but found an assistant for him who would carry much of the responsibility until the superintendent could retire honorably three years later after fulfilling a rather selfish ambition. The basement, which had become the most attractive room in the church, was made the meeting place on Sunday mornings for the primary department of the church school.

Furthermore, over a period of time the pastor was able to guide the church in selecting some younger persons to the board so that it was more representative of the membership of the church as a whole.

Pastor Caldwell succeeded in understanding and accepting, as they were, the older people who dominated the church. He did not abandon his vision of what could be done, but he helped them to grasp the same vision, and he moved as rapidly as they were ready to go. He took half a loaf when he could not get a whole loaf. There were times when he pressed for action, but these understandable attempts to prod did not alienate him from his parishioners, for they had come to place confidence in him as a person.

Another minister found it hard to like and accept older people. He had the notion that they were quarrelsome and overly critical. He feared that they would become dependent upon him and make extra demands. He felt they had little capacity for growth or change. In calling upon them he tried to keep the conversation confined to pleasant channels. He liked to minister to them by playing checkers with them and diverting them. He told them he did not want to hear all their complaints and criticisms. Naturally he was not able to see their needs. He had no adult groups in his church.

EDUCTION OF STRENGTHS AND CAPACITIES OF THE GROUP

The third principle of effective group work is that the leader educes, or draws out, the strengths and capacities for growth that are latent in the group. He does not put on a program for a group. He helps the group to discover its problems and interests. He encourages and aids the members to assume responsibility for their own program. He calls upon the capacities of all the persons in the group. He helps them use the resources that are available to them in the community. We have seen, in the section on pastoral care, that persons cannot be helped against their will. Neither can they be helped unless they make their own decisions and accept responsibility for the consequences of those decisions.

Pastor Carter, of Calvary Church, said: "In this church we try to get everyone into the act." In his church there is a choir, made up largely of persons over fifty, who like to sing, but who have had no training. Many of them are not even able to read music. This choir is used for the midweek prayer meeting and for vesper services. A definite attempt is made to use older people as well as young people in the dramatic club.

Pastor Barnes asked some older persons to be hosts for cottage prayer meetings. For the meeting itself he did not have a rigidly planned program, but proceeded informally. He found an older woman who could play the piano. She could play only familiar hymns, but that is the kind the older people sing best. He asked one member of the group to select and read the Scripture. Then he used the Scripture as a basis for the discussion. Before the meeting closed time was taken to plan for the next meeting. The next meeting place was selected, someone was asked to be ready to read a favorite Scripture passage, and the members were asked to suggest activities in which they would like to participate.

Pastor Steckles, by way of contrast, decided to have a tea for his older people after a vesper service. He planned the whole thing without inviting a single older person to assume responsibility. When the older people came he waited on them hand and foot. They were entertained by a violin soloist and a singer. No cohesiveness resulted.

Pastor Brown invited his parishioners to a covered dish fellowship supper. He was disturbed when they arrived because they did not seem to know what to do. As he put it: "They sat around like bumps on a log, and didn't seem to know how to talk and have a good time." After the supper he gave a short talk on one of the books of the Bible. He asked for discussion but no one had any questions. He felt that the meeting was a failure. He did not know how to draw out the interests and capacities of the group.

Pastor Carter and Pastor Barnes recognized the importance of using the capacities of the group. But informality of procedure and use of the resources of the group were not confused with lack of planning. Nor did they exclude the use of outside and expert resources. Pastor Carter made use of a trained dramatic director who not only knows dramatics but also recognizes that the purpose of drama in such a setting is to help persons discover the abilities within them, and to express the feelings they have. He used a professional choir leader to direct the older people's choir, but he helped that director to understand that the quality of the music is secondary to giving people a chance to sing.

Pastor Barnes could, if the group evidences any interest in hymns, ask his church organist to attend one of the prayer meetings and talk about hymns, and perhaps he could teach the older people some new hymns. He might, if the group shows an interest in the setting of the Bible stories, suggest that he knows where they can get a movie on the Holy Land.

Pastor Steckles, while he has entertained and offered diversion to his older people, which may have a useful function under certain circumstances, is doing nothing to help them grow in creativity. In fact he may make it more difficult for them to take responsibility for their own program, or to do anything themselves, because they will feel that they cannot do it half as well as professionals. Thus their feelings of inferiority are enhanced. Their dependency is consolidated. His failure to be creative grows out of an assumption that older people have no resources of their own, simply because they are older people.

Pastor Brown, while he recognized the need of his people for fellowship, and wisely decided that a fellowship supper might help meet that need, did not recognize that his people needed help to take advantage of their opportunity. Thus his parishioners experienced some embarrassment, and did not get much satisfaction out of the fellowship supper. Because he did not consult them he mistakenly thought they would be interested in hearing at this meeting about the background of the books of the Bible. Later they might have wanted such a discussion very much. He might have helped them relax if he had asked them to set the tables. He might have prepared some simple games for them to play, which would have broken the ice. He might have planned for some singing. Instead of giving a talk he might have asked for suggestions for further programs, or else he might have called a committee together beforehand and helped it to plan the program. He might have asked his parishioners to bring a display of hobbies, if he were sure that there were some who had hobby products they would be willing to display, and if he had specifically asked certain persons to bring them.

It is true that with older people the leader may have to assume more responsibility and initiative than with some other groups, for many of them have been defeated so often in the battle of life that they are afraid to "go over the top" again. But he will not do too much; neither will he try to develop their capacities too fast. Rooms that need painting or lack equipment, incidentally, may be more conducive to creativity than beautifully appointed parlors or elaborately equipped game rooms.

The pastor will be especially alert to draw out those whose creativity is submerged, and those who are struggling toward creativity, and help them to relate themselves to the group. This may involve pastoral care of the persons, in which support is given to their social outreach. It may occasionally involve interpretation of such personalities to other members of the group, so that those who are more creative can reach out to give the others a hand up toward fellowship. The overly aggressive may need to have their energies directed into constructive channels, the withdrawn may need to be shown what they can contribute to the group, and the eccentric may need interpretation to the group. The leader's attitude of acceptance and understanding-love toward these persons will help to set the pattern of the group attitude toward such persons.

CONSOLIDATING THE GAINS OF GROUP EXPERIENCE

The fourth main principle of group work is that the leader helps the group to understand the gains of experience in such a way that they become a permanent resource. This may involve the definition and acceptance of the limitations, as well as interpretations of the way in which the satisfactions were achieved.

For example, a group of older people who have derived considerable enjoyment from planning and executing a pageant, may have to face up to the fact that an amateur group might not be able to achieve professional standards of excellence, but that the important thing is that they did it themselves, enjoyed it, and it was the expression of their own capacities and strengths. Or they may need help in understanding that conflict is inevitable among persons in any group, but that there are certain ways of handling it constructively. Or it may be pointed out that while the persons in the group cannot be expected to be expert in everything, they can find, mobilize, and use outside resources.

We have seen therefore that effective group work with older people hinges upon proceeding in accordance with four main principles. It involves an alertness to the dynamics of association; acceptance and understanding of, appreciation and respect for groups as they are; an eduction of the strengths and capacities of the group itself for meeting needs common to its members; and the consolidation of the gains of experience. No leader will reach perfection or avoid making mistakes. But if his fundamental attitude and approach is sound, growth will proceed in spite of mistakes, setbacks, and plateaus.

These principles are similar, and the attitudes identical, with those of effective pastoral work. The ultimate ends are the same.[10]

SPECIAL FACTORS IN GROUP WORK WITH OLDER PEOPLE

We come now to a discussion of the special factors which operate in group work with older people. We have already mentioned the slower tempo at which older people move. They are not so likely to be conscious of the clock as younger people, whose schedules are all too often overcrowded with engagements. They may prefer to take more time because their reactions have slowed down. They also tend to be deliberate in making decisions. In discussions they are likely to bring up all the nice distinctions. Resolutions and motions may be set forth with great meticulousness. Some of this deliberateness, and wringing the last drop of satisfaction out of every action, may be due to the fact that their satisfactions are fewer and these things fill a larger place in their lives. Whether or not the furniture in the church parlor needs to be reupholstered is a greater issue in their lives than it is in the lives of young adults who confront many pressing issues. Some caution may be due to an awareness of implications based upon experience.

There is also noticeable a greater degree of eccentricity and individuality among older people than among members of other groups. Maturing of personality tends to bring specialization of function, the playing up of strong points, and a greater individuation in interest and action. It is harder to generalize about older people than about any other group because of their richer background of experience. There may also be less inhibition in expression among some older people because they have much less to lose through free expression than younger people; they are more sure of themselves, and they are more aware of their capacities and limitations. Since the force of some of the drives may be lessened, there may be less need to hold them in check, which in itself may allow freer expression without embarrassment. An example is a freer acceptance of the natural processes of the body and less embarrassment or reticence in discussing them in a mixed group.

The leader will frequently find among older people a great need for talking. They are inclined to be garrulous. They may get him into a corner and talk endlessly and often circumstantially about everything or nothing in particular, but probably about their symptoms and their family troubles.

Some of this oral activity may be a compensation for the loss of capacity to be active in other realms. Some of it may be because no one will listen to them. It may represent an opportunity for the leader to meet a need of an older person by understanding listening. A woman of foreign birth in expressing her appreciation for the opportunity to come to a club for older people put it something like this: " When I had five children at home, I work and I know somethings. Now they are grown up and I know nothings. Nobody listens to me any more. Here in this club I am something and I know somethings again."

Older people are often overly responsive in terms of expressing their love and gratitude. They make flowery speeches setting forth their appreciation for the fact that they have been allowed to meet and that someone has taken an interest in them. This may be quite flattering to a leader. He should remember, however, that this may reflect feelings of worthlessness and insecurity, causing them to think the only way they can pay their way is by being profusely grateful. These things should be theirs by right of being persons and not given as crumbs of largess. It may be flattering to have persons dependent upon one, hanging on every word, showering one with affection, but the leader remembers that independence rather than dependence is the goal, that it is the members of the group and not the leader who are to be served.

Some leaders may find it hard to accept displays of affection and gratitude or may resent the attempts of persons to lean on them. They may want to lean on others themselves or they may want to avoid too intimate ties, being fearful of love. Here again the leader needs to remember that it is not for himself alone that he is loved but because of what he stands for, and that these persons have been deprived of love objects which they need. He should help them to distribute their affectional interests discriminatingly rather than to pour them out indiscriminately on a single object. Margaret Wagner, writing especially for social case workers, states that the aged person has

> a great need for the individualization which the worker will give him and the poverty of his emotional relationships causes him to seek satisfactory substitutes. He reaches out toward this friendly, understanding person. This expression of love or acceptance may threaten the worker's professional role, but it need not do so if she understands her client's need and accepts it. It will disturb her however if she relates it to her own emotional hunger or if she projects her own feelings in relation to parents or grandparents onto the older person. The aged may play more upon our emotions than do our own contemporaries. He never accepts the impersonal; he is eager to know the worker as friend and ask questions.[11]

In a study of the needs of older people in a Middle Western city Ruth Shonle Cavan says: "Some ministers who call upon the old have developed techniques for keeping their calls short and formal, thus forestalling the flood of repressed grievances that might pour forth." [12] She might have added that some are frankly repressive either by scolding, or threatening not to call, or turning the conversation in other directions, thus denying to some older people one of their deepest needs and losing an opportunity for performing an effective ministry.

There are several characteristics sometimes found among older people that present special problems for the group leader. One problem which seems to face the minister quite often is that groups which are already established are often congealed around a leader who is either reactionary and resistant to change or is limited in his ability to lead creatively. This leader may resist suggestions because of fear that he will not be able to measure up to what a leader ought to be. He may feel that the minister is an intruder who threatens to displace him in the leadership of the group. Some of these leaders have become very clever in retaining their position through bluff, bluster, and displays of temper, or through talebearing and complaining. To replace them involves considerable unpleasantness.

Here indeed is a test of administrative and leadership ability. Some pastors simply wait until the person is forced out through illness or death. Others reorganize the whole church program in such a way that the groupings are reshuffled and in the process the leader is lost. Some adopt a policy of rotation of leadership, which puts the removal of such a leader on an impersonal basis. Others simply organize a new group which will do what this group fails to do and thus isolate the ineffective group to wither of nonsupport. Sometimes an astute pastor is able to help such a person face his limitations and voluntarily resign in favor of someone else, while he can resign with honor.

Another problem met in working with older people is that many of them become more and more withdrawn and timid about group associations. E. K. Strong, Jr., in studying more than ten thousand men between the ages of twenty and sixty, discovered that older men prefer to pursue amusements and activities alone. He was not prepared to say whether it was a characteristic of age or the result of cultural conditioning.[13] It is our judgment that this is the result of cultural conditioning or consolidating patterns of withdrawal. As persons have unhappy experiences with other persons, and social activity becomes more and more of an effort without much compensation, they tend more and more to avoid social contacts. In the course of this withdrawal they become more and more uncreative.

Some of these persons can be brought into a group only by dint of much personal visitation and support. The experience of various group workers with older people indicates that groups for them form quite slowly at first. As the club demonstrates its value and the persons develop more confidence in the leader the more withdrawn finally venture out. It is also necessary to have the members of the club invite them and to send written invitations; to develop contacts by birthday cards and anniversary congratulations. Announcements in the mail are seldom enough to bring persons out. They need a personal relationship which is developed before they come. Group leadership of older people necessarily involves considerable groundwork in the form of personal visitation and individual attention.

When these persons do come to a group they may be quite reluctant at first to enter into discussion, to assume responsibility, or to assert the initiative in relation to the program. Patient effort and considerable personal support is needed to develop the self-reliance of this group of older persons. Often these persons are found among the less successful members of society. There is always the temptation not to consider them worth cultivating because of their lack of social status, or to give them up as hopeless after a few tries. Care needs to be taken not to get into the habit of doing everything for them.

The 20 or 25 per cent of older people who are confined to their homes by disability present another problem in working with older people in groups, for they too need socialization. Part of this problem lies in the fact that as going out becomes more and more of an effort in planning, dressing, and transporting oneself to another place, motivation has to be strong. Feelings of inferiority about appearance, or lack of good clothes, or anxiety about spending money accentuates the problem. In other words, if a program or activity is not felt to be worth while, they will not go. This means that a program for older people has to have more vitality and meaningfulness than a program that is sufficient to attract young people if it is to get the disabled and the withdrawn for whom socialization is an effort.

One elderly couple who had been members of a church for some years lived on a farm about two miles out of town. They had no car and were not able to attend church. Then a sect group came to town and organized a new church. These folks became ardent converts; they walked into town several times a week or managed to catch rides, or people in the church picked them up. They attended morning and evening services. They found in that sect group a warm, friendly welcome from persons like themselves who were mostly from the economic fringe of society, and they found a sense of significance as participating members with responsibilities for the ongoing life of the group, whereas in the church to which they had originally belonged they would not have been considered for any office or post of responsibility. In the free atmosphere of the sect they found the emotional release they needed from the frustrations of a rather barren life, and in their own eyes they achieved a special social status by the reflection that they were saved, and the members of the church from which they came were not.

There are other older people of course who long to come to church but are confined for one reason or another to their homes. Pastor Barnes was able to hold some of his cottage prayer meetings in homes where there were shut-ins and thus gave them opportunity to participate. Others have given shut-ins special tasks, such as telephoning, sending out cards, addressing letters, and crocheting for the annual fair. Several of the pastors found that it was possible to transport some of these folk to the church for special occasions. Some of the answer to this problem of the shut-in is found in securing transportation for them. In Center City the shut-ins were made members of a Bible class, received the same lesson material as the others, in addition to their home department quarterly, and were called upon by members of the class who discussed the lesson with them. Here too some of the class socials were held in the homes of these shut-ins, so they had a real feeling of being in the group rather than recipients of favors from the group.

Still another problem is presented by those older people who are unchurched and who show no interest in the traditional type of church program. Many of the older people who seem to be chronically unchurched have had at some time in their life a contact with the church, either as a child in the church school, or through a spouse or some member of the family who was interested in the church. Somehow or other they never found themselves an integral part of the group. Association with the church group did not have much positive meaning for them.

It may be that because of the consolidation of negative attitudes to the church among some of these unchurched older people the church may not be able to do much for them. It may be that a community program, in which the church may co-operate or which it may encourage, can minister more effectively to many of them.

SELECTING AND SUPERVISING VOLUNTEER LEADERS

It is obvious that while the pastor by virtue of his ordination is a leader of the Christian fellowship, he will not be able to give all the time and attention that is needed to all the groups in the church. He will of course sit in with each of the groups of the church on occasions, and will always be ready to help in crucial phases of planning. However, much of his group leadership will be exercised through the supervision of volunteer leaders. Usually these are selected by the group, but he will attempt to help the groups in the selection of their leaders. He may have to help the group define what they need and want in the form of leadership. He may have to help them discover and use such leadership. Therefore he will have in his own mind some criteria for the selection of leadership.

For example, a certain pastor knew that the woman's auxiliary was planning to elect a new slate of officers. He also knew that they had not always made intelligent and happy choices. Neither had they organized themselves in such a way that the responsibility would be shared. A few women did all the work. As a result their program did not have much vitality. In the course of his calling he saw Mrs. Stokes, an intelligent woman in her late forties, who was one of the key-women in the church. She had been a faithful member of the group, had served several terms as president, and the pastor knew she would like to have the group be more effective.

PASTOR: I see that it is nearly time to elect new officers for the auxiliary.

MRS. STOKES: Yes, and I don't know whom we are going to find to be the new president.

PASTOR: Oh.

MRS. STOKES: No one seems to want the job. When we have an election everyone refuses, so the same old officers are put back in.

PASTOR: How do you select your officers?

MRS. STOKES: Oh, we just go to a meeting and ask for nominations. Someone proposes a name and the person usually turns it down. No one seems to want the job. Do you have any ideas?

PASTOR: Sometimes it works better to appoint a nominating committee who can decide who ought to be nominated. Then before the meeting they ask the people they want to nominate if they will serve.

MRS. STOKES: That would save a lot of time. That is the way they used to do it in Clintonville when I lived there. We had a wonderful group there.

PASTOR: Do you think it might work here?

MRS. STOKES: It might. How could such a committee be appointed?

PASTOR: Someone in the group might move at the next meeting that three or four persons be appointed to serve as a nominating committee. I would be glad to meet with the committee if they wanted me to.

MRS. STOKES: You would? That would be a lot of help. I guess I'll suggest that when we meet Thursday.

(Mrs. Stokes presented the idea, the committee was appointed with Mrs. Stokes as chairman. The pastor was invited to meet with them.)

MRS. STOKES: Well, whom shall we ask to be president?

MRS. ROBERTS: Will Mrs. Arnson be mad if we don't re-elect her?

MRS. NEDICK: What if she is? I think we need some new blood.

MRS. STOKES: I don't think she would be mad. I think she would be glad to get rid of the job.

MRS. FRANKSON: Who else can we get to take it?

MRS. ROBERTS: No one ever wants the job.

PASTOR: I wonder if we should consider what kind of person is needed for a president?

MRS. STOKES: Someone with some ideas, who can get us organized to do something.

PASTOR: Is the president responsible for the planning of the program?

MRS. ROBERTS: She always has been. I think it's too much to ask of anyone.

MRS. NEDICK: So do I. Why can't we have a program committee to work out the program with the president? Maybe it wouldn't be so hard to get someone to serve if she knew she wouldn't have to do everything all by herself.

MRS. FRANKSON: I think that's right. It is too much.

PASTOR: How would it be if you nominated a program chairman to take some of the responsibility off the president's shoulders?

MRS. STOKES: That sounds like a good idea. What do the rest of you think?

MRS. ROBERTS: I move that we do it.

MRS. STOKES: All in favor? O. K. I think we can get someone to be president now. What about Mrs. Henry?

MRS. FRANKSON: She's on so many things.

MRS. NEDICK: What about Mrs. Roberts here? (*Mrs. Roberts had moved to the community about three years before.*)

MRS. ROBERTS: Oh, my no! I don't know anything about being president.

MRS. NEDICK: If we have a program chairman all you'll have to do is to preside at the business meetings and see that we all work.

MRS. ROBERTS: Surely you can think of someone else who would be better.

MRS. FRANKSON: Now that we've got it all fixed up so it won't be so much work, don't you turn us down now.

PASTOR: You feel that your lack of experience disqualifies you as president, Mrs. Roberts?

MRS. ROBERTS: Well I suppose that I could learn. But I don't know. Besides I haven't been in the group very long.

MRS. NEDICK: Oh, you must take it.

MRS. STOKES: I am sure that you would be good at it. And you have been here three years. We old-timers can help you get to know the people.

PASTOR: Perhaps it would be fairer if Mrs. Roberts had a chance to think it over.

MRS. ROBERTS: I would like to think it over a while.

The meeting continued. Mrs. Roberts thought it over and decided to accept the responsibility. The pastor helped the group to find a program chairman. A program committee was set up. Since this was a new procedure the pastor met with this committee, and a vital and interesting program was planned for the year. By invitation the pastor attended two of the meetings of the woman's auxiliary. He also helped a newly constituted finance committee to draw up a budget. Several times the group turned to him for advice as to the method of getting in touch with certain resources. A new spirit was discernible in the group. At the end of the year, when he asked them for a report to present to the annual meeting of the church, he helped them to evaluate their program, and to review their mistakes as well as their gains. The fact that Mrs. Stokes did not think of using a nominating committee, although she had seen it operate in another group, seems to indicate that the program had not been evaluated in Clintonville, so that the constructive aspects could have been fixed in the minds of the members.

This excerpt shows how the pastor uses the principles of group work, and how he administers his leadership through volunteer leaders as well as directly.

We see that guidance and training are carried on simultaneously as the pastor talks to the volunteer leaders individually or in groups. They can also be carried on more formally through leadership training courses taught by qualified group leaders. These courses, however, will be of more value if they are directly related to the specific leadership responsibility of the lay person, rather than be confined to a discussion of leadership in general.

Since not all pastors can be expected to have professional expertness in the field of group work with older people, they themselves will need additional guidance or resources for enlarging their ministry. Denominational groups, or councils of churches, may find a real field of service by taking a hand in training group workers with older people, who could assist the local pastor, and be a resource to groups within the local church. Such persons cannot of course replace the pastor, nor accomplish anything without his co-operation, nor establish the kind of relationship to local groups that is possible for him.

What is increasingly clear is that the principles of pastoral work relate directly to effectiveness in work with groups, and vice versa, for the principles are similar and the fundamental attitude behind them is the same. Therefore the pastor who sees the unity of his ministry, and who is effective in one area, will tend to be effective in other areas as well.

What we aim to do in this volume is not to add to the already heavy burdens of the pastor in the local church, but to simplify and integrate his functions for the sake of maximum effectiveness in helping older people. In this chapter we have discussed the four main principles of group work, relating them to the principles of pastoral work, and we have considered how the pastor exercises his leadership in relation to groups within the local church, working through volunteer leaders as well as with the groups themselves.

10

WORSHIP and SPECIAL OBSERVANCES

Inwardly Christian worship is a relationship between men and God in which we acknowledge our creaturehood, express our love, and stand ready to serve and please him, to do his will in all things as far as we are able. An external act or service of worship serves to express or symbolize or articulate this relationship. Worship in a basic sense is an integral part of character. That is, we tend to relate ourselves to God according to the same pattern with which we relate ourselves to other persons. Therefore not all persons have the same ability to relate themselves positively to God, and similar acts or services have different meanings and values to different persons. Whatever is done to help older people find deeper, positive meanings in life will contribute to their ability to worship in spirit and in truth.

A service or an act of worship cannot be a technique for the achievement of ends but is an end in itself. Within a service of worship, however, there can be a lifting out of any legitimate need or interest of the worshipers. Worship services for children or young people attempt to make direct contact with the needs of those age groups. We believe there is an important place for a similar emphasis with older people.

If a particular type of problem tends to be found in many older people, and has the effect of blocking them in part from a positive relationship to themselves, to other people, and to God, then a service of worship in which that is dealt with explicitly may be of more value in increasing both their creativity and their ability to worship than would a general type of service. We have seen, for example, that a major part of the sense of uselessness which is felt by so many older people is not due to inherent incapacity or poor adjustment on their part, but to the negative attitude of our society toward the aging process and to older people. If a service of worship deals in prayers and sermon and Scripture with that which gives life meaning, with the resources for overcoming a sense of futility, and with the kind of compensations which later maturity can bring, it may be enormously and immediately helpful to many older people.

This result could not occur if the service touched only upon the solutions and failed to define the problems, if it accentuated only the positive and ignored the negative, if it attempted to suggest the compensations before there were acknowledgment of the losses. For that would mean failure to make contact with the worshiper's need or to give him help in clarifying and acknowledging that need. Provided such a contact is made, a service of the kind suggested could be immensely valuable.

In Cleveland special services of worship for older people have been held in various midtown churches on Sunday afternoons under the sponsorship of the Church Federation. Designed especially to meet the needs of older people in institutions, they have drawn congregations from the broader community as well. The help mediated by them has not been tested except by general observation, but the indications are that it has been considerable.

In contrast, a certain pastor unwittingly demonstrated how not to set up a special service of worship for older people. Wringing consent from the other ministers in his community, he announced a special Sunday vesper service "honoring older people." A good deal of promotional activity preceded the affair. But no older people were consulted. No definition was given of the need to be met. And no existing group associations were brought into the planning and execution. The result was a poor service, sparsely attended. The prospect of having some kind of special worship service for older people in that community has been set back several years. Most people, not understanding the reasons for the failure, concluded that the difficulty was with the idea itself.

Nearly all adult Bible or church-school classes, or other adult societies within the church, begin their regular meetings with a "devotional service" even if they do not have longer services of worship. The pastor is not infrequently invited to conduct these. They may prove to be the simplest and easiest way for him to demonstrate to older people that worship can legitimately deal with their needs and problems.

One pastor discovered that his weekday evening prayer meeting was becoming almost entirely an affair for older people. Instead of seeing in this an opportunity to build up this service to meet the needs of this group, he casually assumed the eventual death of the prayer meeting and merely went through the motions of carrying it on. Undoubtedly the expected demise will soon occur, but the reason is the pastor's lack of imagination, not the inherent situation.

SPECIAL SERVICES AND OBSERVANCES

Worship for the incapacitated or handicapped and the shut-in presents special problems. There are in these groups the blind, the deaf and hard of hearing, those crippled by arthritis or palsy, and many others. The blind cannot themselves read the lesson for the day. The deaf cannot have it read to them. Not only do such handicaps tend to isolate the person, but they are likely to give him a sense of inadequacy which is actually more debilitating than the handicap itself. At least two of the Lutheran communions have done yeoman service in developing methods of ministry to the blind and the deaf including worship. The work of the United Lutheran Church is especially outstanding. Rather than train a few highly specialized workers for this ministry, as does the Missouri Synod, it attempts to do two things: first, sensitize all its pastors to the problem, so that all can bring some measure of ministry successfully to the blind or deaf; and second, to have in each large community or geographical area at least one pastor with sufficient special training (in lip reading, for instance) that a full ministry is occasionally possible to every handicapped communicant.

Persons confined to their homes or beds need worship. A large number of churches bring private Communion to these folks on Sunday afternoon, following a Communion service that morning in the church. Our experience in the use of a recording machine to take down parts of a Communion service, and to use the playback in administering private Communion to shut-ins, has suggested immense possibilities for future development. This method can bring music also. It should be noted, however, that the pastor's physical presence is still just as necessary. The increased effectiveness comes from the enhanced sense of fellowship and group participation. Following such a service a parishioner said: "Why, I even heard you cough." The increasing efficiency and lowered cost of recording machines may soon put them within the budgetary possibilities of most churches.

Religious broadcasting, it is commonly and probably correctly assumed, has been an immense boon to many older people, especially the shut-ins. But nearly all such broadcasting to date has been aimed, at least consciously, merely at people in general. Particularly with the development of frequency modulation, permitting many more stations to operate than does standard broadcasting, it will become possible to consider the special as well as the general needs which religious radio may help to meet. The possibilities of worship and other programs for older people are great. Television someday may indeed, as its promoters say, be found elsewhere than in bars and palaces. It is possible that television, including religious programs, may be creatively used to appeal to older people.

There may well be a place in general services of worship or other church meetings for honoring special achievements or milestones in the lives of parishioners. On a particular Sunday Pastor Barnes conducted a special anniversary service in which he read the names of those who had been members of the church for more than twenty-five years. Most of them were of course older people. He commended them for their long years of service and participation in the church, and thanked them personally for the help they had given him. He read letters from some of the former pastors who were still living. The prayer was of thanksgiving and rededication.

Calvary Church in Metropolis has a Half Century Club, composed of the few who have been members of the church for more than fifty years. Their entrance into the club is signalized by a certificate of honor, presented at a Sunday morning service of worship. It should be noted that the honor and recognition are given for a real achievement, and that the achievement is related to the present as well as to the past. Being seventy-five is not in itself an achievement. Having served a church loyally for twenty-five or fifty years is an achievement.

Some churches have used such events as golden wedding anniversaries as occasions for special celebrations symbolizing the place and significance of older people in the life of the church. Wedding anniversary cards and birthday greetings are widely used, and often help older people to feel that they are wanted and really belong.

Family fellowship suppers in the church, featuring the celebration of birthdays, is found valuable by many churches.

One pastor asked some of his older people to write out statements on "What Religion Has Meant to Me." In a Sunday morning service of worship he preached a meditative type of sermon using these statements as testimonies. The papers were cogent and direct, and made a real contribution to the whole church. In addition, the older people had a renewed sense of the value of their experience to others as well as themselves.

It is not fantastic to suggest that there may someday be pressure to have an Older People's Sunday in the church calendar, just as most churches now have a Children's Sunday and some have a Young People's Sunday. Since any added special Sundays are to be avoided if possible, it would seem that the best way to guard against such a contingency is to give the needed recognition in other ways. We believe this can be done best in such ways as have been suggested, and in sermon references as will be suggested.

PREACHING

There are at least three reasons why references to aging belong in sermons and have reference to the entire congregation as well as to older people. First, aging represents the general process of loss which is continually at work in human life. Since much of the gospel is addressed to the ways in which human beings may approach loss (pain, suffering, handicap, bereavement, death, and so forth), it is omitting the most fundamental loss problem of all to rule out aging from preaching.

Second, aging demonstrates par excellence that the deep and enduring satisfactions of life come only with the exercise of initiative, under God, assuming responsibility for one's own life. The losses of aging are largely physical; the potential gains largely spiritual. The gains are impossible without cultivation, and that cultivation begins long before later maturity arrives.

Third, aging demonstrates and typifies the distinctions which must be made between the pressures of society and inner integrity of personality. Social attitudes toward aging and the aged are ambivalent. He who would achieve some freedom from the bondage of his culture, as Christians must do, will find this difficult, if not impossible, if this basic conflict is not considered. That conflict is between two conceptions of one's fundamental worth. In one a person is of worth because he is a child of God and brother to all God's children. In the other he is of worth solely if he can perform certain socially valued functions, generally economic at that.

It has not proved possible for us to study the extent to which aging and older people are referred to in contemporary sermons. Our general impression is that only rarely is there even an oblique reference to aging, and even then euphemisms are likely to be used. Our own preaching experience with themes related to aging, directly or indirectly, suggests that there is a wider readiness and even eagerness for straight talk along these lines than most preachers have yet realized.

It may be that a minister will want to preach a sermon on the aging process, or in some way devote an entire sermon to what it suggests. For the most part we are inclined to believe that relevant references within sermons may prove more effective than complete sermons. When aging is mentioned we favor direct and noneuphemistic discussion. A sermon on "Facing Life's Losses" could deal with aging as one aspect, as could another on "Values that Endure." A stewardship sermon in the broader sense is made to order for reference to aging.

As a preacher thinks over such questions as the following in preparing sermons, he may be struck with the number of occasions in which aging emerges as a natural and fundamental aspect. How can we proceed now to build into our lives those patterns which will have deepest and most enduring value? How can we discover and utilize our talents? What does our work mean to us? How does Christian faith help us to face life's losses? Do we have attitudes which prevent growth in other people? What is the real distinction between the church and the world? How can we get beyond ourselves to see life with the eyes of those whose occupation, social class, age, color, or religion is different from ours?

In preaching we do well to remember that our congregation contains Mrs. Jordan and perhaps Mrs. Maxwell, as well as Mrs. Heinrich and Mr. Ford, and younger persons who are like each of them in personality pattern. Having examined their needs we know that only an attitude of understanding-love can have a chance of helping them. We see that attitudes which involve coercion, diversion, moralism, or our own prejudices will be no more effective with them in preaching than in pastoral care.

Long ago Ecclesiasticus gave us a test of preaching and practice.

> The things that thou hast not gathered in thy youth,
> How shalt thou find them in thy old age?
> O how comely is judgment for a grey head,
> And for ancients to know counsel!
>
> O how comely is wisdom for the aged,
> And understanding, and counsel to men of honor!
> Much experience is the crown of old men,
> And the fear of God is their glory! (25:3-6.)

PART IV

Social Resources and the Church

11

SOCIAL SECURITY and RETIREMENT

We have discussed background information about aging and older people, pastoral care of older people, and group work with older people. We turn now to the social problems of older people, and the responsibility which the churches bear toward their solution.

We shall in this section first examine social and economic security provisions for those in later maturity. Second, we shall explore the problems of work and retirement. Third, in the succeeding chapter we shall look at social work and the other social services for older people, including the churches' administrative responsibility for the total care of some older people, through institutions or in other ways.

SOCIAL AND ECONOMIC SECURITY

From the beginning of Christian history it has been recognized that extreme poverty and economic insecurity are harmful to personality. This is vividly portrayed in the case of Mary Nash.[1] Malnutrition, lack of medical care, and poor housing have obvious ill effects. But the spiritual results are even deeper. Especially among older people, economic insecurity tends to dull self-respect, to increase the feeling of inadequacy and worthlessness, and to accentuate the difficulties of moving actively into mutual human relationships.

The physical effects of poverty and want are inevitable, regardless of social patterns or actual wealth in a society. Lack of proper diet produces the same organic results in people who live in a wealthy country as it does in those whose land is poor. But the spiritual and psychological results tend to be different. During the depression of the thirties the remarkable fact was not that a few persons broke under the impact of poverty and loss, but that so many did not. Experts have suggested that the major reason for this was that the depression was general, that is, that there was "a socialization of loss." Loss, and even actual want, were difficult and trying experiences, but they were not isolating. Observers of the poorer countries of the world have suggested that psychologically speaking the notion of economic security is relative to the standard of living of the whole society, even though the physical needs of people in all societies are virtually identical.

We would appear to be justified therefore in suggesting that the spiritual and psychological evils resulting from poverty and economic insecurity are more poignant and devastating in a wealthy than in a poor society. Want is more difficult to endure if it is isolated in the midst of plenty than if it is generally shared by others.

The United States is the wealthiest country in the world. Few people starve here. But the effect of distress and want upon those who experience it is perhaps more devastating to inner strength and serenity than in any other nation of the world.

In such a situation, and especially in older people who lack the physiological resiliency of youth, many persons quit trying. Planning for the future, and even the expenditure of energy, appear pointless. At the same time there is resentment that one is denied access to the all too visible resources. Whatever the degree of one's responsibility for his predicament, he tends to become susceptible to the illusory promises of demagogic plans for sharing the wealth or elevating the status of his group. And if, as is so often true, his economic insecurity is largely the result of forces which have been beyond his control, the resulting sense of powerlessness simply accentuates the temptations. The fact that in our society money is not only a medium of exchange but also a symbol of success and prestige—and not infrequently by implication a symbol of self-respect—makes economic insecurity still more debilitating, spiritually speaking.

There is abundant evidence that most older people want dependency no more than they want poverty. We may think of the very large number of people who, during the war and even later, gave up old-age assistance to take on a job, despite weakness, physical handicaps, and sometimes poor working conditions. We think too of the larger number who have been and still are eligible to draw benefits from their old age and survivor's coverage, but who choose to go on working instead. Where initiative is gradually dulled by experiences which suggest that no amount of effort will enable one to work his way out, we see what looks like contentment with dependency. But the fact may be that experience has brought discouragement, discouragement has forced yielding to dependency, the experience of dependency without hope of extrication has led to the extinction of initiative, and the absence of initiative looks like contentment of a vegetative sort.

Even the most individualistic societies have always made some provisions for social and economic security. In simpler and earlier societies the security provisions were generally handled by the family or clan unit. This is still our ideal, but every civilized society recognizes that it is not enough. All Western societies have developed, through voluntary means or private initiative, many devices for collective protection against such hazards as old age, incapacitating illness, and the expenses of death itself. Life and sickness insurance, hospitalization insurance, and many other types of coverage have been set up by the voluntary pooling and averaging up of the risks of a large number of people. The importance of these associations not only to the individual who is thereby protected but also to the total economy, can hardly be overestimated.

In recent years, because of the tremendous increase both in urbanization and industrialization, it has become a matter of general agreement that minimum social and economic security is impossible on a completely voluntary basis. This conviction was greatly strengthened and consolidated during the depression. All political parties now assume it as a part of their creed, the differences being only of degree.

Broadly speaking, social security is the assurance (arising out of specific provisions) that each person will have access to a minimum of essential goods and services, on a basis permitting self-respect, during periods of enforced inability to earn those goods and services by his productive effort. It means that all those who work or otherwise earn income share with those who cannot, in return for the security of knowing that in similar circumstances they would be cared for in like manner. A social security program simply shares the costs and pools the risks of disability, and thereby guarantees continuation of a minimum income during disability.

In the larger sense social security implies still more. It includes assurance of the right to work and to receive a fair share of the economic and social benefits of that labor. Even further, it includes the conservation and development of natural resources upon the basis of which work produces wealth. In a society such as ours social security is a difficult and complex problem. It increases our understanding to realize that the fundamental principles are widely though not universally held. However, specific plans and daily administration are made no easier by knowing that the differences of opinion are of degree and not of kind.

Church attitude to social security programs. Churches of all faiths in the United States have been in recent times in the vanguard in recommending basic measures to insure social security. They have made many pronouncements about social security, all of which have had direct bearing upon the security of older people.

"The Social Ideals of the Churches," formulated first by The Methodist Episcopal Church in 1908, and adopted by the first regular meeting of the Federal Council of the Churches of Christ in America, in 1909, called, among other things, for a "suitable provision for the old age of the workers, and for those incapacitated by injury." [2] A few years later the same statement was adopted by the Y.M.C.A. and the Y.W.C.A. Since the Federal Council was a council of several churches, the adoption of this statement suggested broad agreement among ministers and laymen on at least the essential goal of basic social security. F. Ernest Johnson, in 1930, made a useful analysis of the attitude and work of the churches toward social security up to that time.[3]

The movement made by the churches, from 1930 to 1939, in asserting explicitly that state and national governments have some responsibility for social security, was pointed out in the latter year by the department of research of the International Council of Religious Education.[4] It was reported that at least seven of the largest Protestant churches had by that time gone on record about state participation in social security programs, and described the statements in these words: "In favor of social insurance against illness, accident, want in old age, and unemployment, and hope that adequate measures may be taken by appropriate federal and state agencies." A larger number of denominations had participated in similar statements through the Federal Council without making independent statements of their own. Both Y.M.C.A. and Y.W.C.A. had made similar pronouncements.[5]

When, however, the federal Social Security Act was adopted in

1935, the churches, while generally favorable in principle, found themselves in an embarrassing position. Johnson noted in 1939 that the 1938 recommendation of the Advisory Council on Social Security and the federal Social Security Board that nonprofit agencies be included in the coverage of the act

> has been the subject of lengthy and spirited controversy, particularly on the part of certain church leaders, many of whom have seen in it a threat to the pension funds already established by a considerable number of church bodies, and also to the tax-free status of church property and the principle of separation of church and state. The situation resulting seems to need clarification, particularly because objection by religious bodies to inclusion under the law impresses many people as inconsistent with the often expressed concern of many church bodies for social security as a national policy. It appears also to have been an influential factor in continuance of the exclusion of other nonprofit agencies.[6]

Johnson also pointed out that at that time, 1939, only about 26 per cent of the Protestant ministry was covered by any form of pension system.

> Of the 24 bodies in the Conference of Church Pension Funds four offer old-age pension coverage to all lay employees. Two of these do not appear to have pressed the matter. Three offer coverage to some lay employees. This means provision for employees of central boards, of administrative, managerial, or teaching staffs and lay missionaries; in one case it means "approved" individuals or groups. Fifteen bodies offer no coverage for lay employees. Three of these are considering some provision for them and one has urged their participation in the Social Security Act benefits. One denomination maintains an insurance organization which will accept voluntary contracts with individuals. For one body information is lacking.[7]

There has been some improvement since 1939, but coverage is still spotty and incomplete. By and large, the churches are making their employees dependent upon old-age assistance and public charity if they cannot save enough on relatively small earnings to ensure their own economic future.

By 1944 the inclusion of lay employees in the federal social security program had been recommended by The Methodist Church in General Conference, the General Assembly of the Presbyterian Church in the U.S.A., the executive committee of the General Council of the Congregational Christian Churches, the Triennial Convention of the Protestant Episcopal Church, the General Council of the Northern Baptist Convention, the board of managers of the American Baptist Foreign Mission Society, the Department of Christian Social Relations and Local Church Activities of the Woman's Division of Christian Service of The Methodist Church, and the national boards of the Y.M.C.A. and the Y.W.C.A.[8] In 1945 the executive committee of the Federal Council of the Churches of Christ in America passed a resolution as summarized in *Information Service,* "approving the extension of the old age and survivor's insurance system to agricultural workers, domestic servants, employees of nonprofit organizations, and the self-employed." [9]

Government programs for social security. Social insurance administered by government is not new in western democratic countries, having been practiced in Britain and some European countries for many years, as well as in Australia and New Zealand. By 1930 in the United States there were at least 420 voluntary pension plans in operation in commercial organizations, although most of them were then in the nature of a gratuity given by the company rather than a guaranteed contributory system of annuities.[10] California adopted an old-age assistance law as early as 1870. By 1934 twenty-eight states and two territories had old-age pensions in some form and in various amounts.[11]

It was in 1934, when the suffering from the depression was at its peak and nearly eighteen million persons were unemployed, that President Roosevelt appointed a Committee on Economic Security to study the problem. On the basis of the committee's recommendations Congress passed the federal Social Security Act in 1935.[12] Some major revisions by amendment were made in 1939, and other minor revisions have been made since that time.[13]

As it now stands the Social Security Act (administered by the Federal Security Agency) provides eight distinct programs. Their objective may be summarized as follows: "The cardinal aims of social security are to keep individuals and families from destitution, to keep families together, to give children the opportunity of growing up in their own homes." [14]

The Old Age and Survivor's Insurance program at the present time covers only about three fifths of the workers in the United

States.[15] Workers in agriculture and domestic service, employees of nonprofit agencies, and those who are self-employed or employed by local, state, or national government, are not included in the provisions. There is a growing movement, however, to extend coverage to nearly all workers but the clergy.

Benefits under O.A.S.I. (Old Age and Survivor's Insurance) are available to a person at the age of sixty-five, provided he has worked at least the minimum time required (ten years to be "fully insured" for life), if he retires at that time,[16] or if he earns no more than $15 per month in covered employment. If he continues in covered employment and earns more than $15 per month he will draw no benefits under the program until he retires later on. He can, however, hold any job not covered by the program and still receive the benefits, no matter how much he earns.

The "survivor" provision means that the widow of an insured worker will draw benefits after his death, no matter what his age at death. But this has a catch. In order to do so she must herself be sixty-five or over, or have unmarried dependent children in her care, and not remarry. Also under the "survivor" section, benefits are available to dependent children under eighteen, if their father was insured at the time of his death. If a man was insured and supporting his aged parents at the time of his death, the parents can receive benefits provided there is no wife or children who might ever become eligible as the man's survivors. If a man who is insured dies and leaves no survivor immediately eligible for monthly benefit payments, a lump sum payment may be paid to his widow if she so elects, or to those who paid the burial expenses if he leaves no widow.

The benefits are paid out of what is, on the government books, a trust fund, which is accumulated by a special tax on employers and employees. At present the rate of this tax is 1 per cent for each group on wages up to $3,000 per year. If wages are more than that the tax is paid on three thousand dollars. The plan has contemplated from the beginning a rise in this tax to 3 per cent for each group, employers and employees, for it is estimated that at least 6 per cent is necessary in order to make the system pay for itself over the years.[17] The rise in tax rate has, however, been postponed periodically under pressure from many sources. These advocates of postponement point out that the total amount so far paid in greatly exceeds the amount so far paid out, which is of course true because of the relative newness of the system. But any worker having paid in but 1 per cent of his income up to $3,000 will get back vastly more for himself or his survivors than he has paid for. Somewhere between 1980 and 2000, however, and thereafter, the full load of persons receiving benefits will be reached. Unless the system has built up a backlog so it can pay for itself, there will be large deficits which will have to be made up in other ways. If the tax rate is soon raised to 3 per cent the system will be more nearly self-supporting on an actuarial basis.

The amount of benefits payable under the O.A.S.I. program varies with the number of years one has contributed while working and the amount of salary he received. The maximum possible (which no one now receives) is $85 per month. The minimum is $10 per month. The average amount actually being received at present is only about $25 per month.[18]

We may note parenthetically another federal old age insurance program also administered by the Federal Security Agency, the Railroad Retirement Insurance. Established earlier than O.A.S.I. it covers of course a much smaller number of workers. It is on a sounder actuarial basis, and benefits are much higher, averaging now about $72 per month.[19]

Under a 1946 amendment World War II veterans who died in service or three years after separation from the service are considered to be fully insured under O.A.S.I. if compensations or pensions are not payable by the Veterans Administration, other than national service life insurance.

There are of course other pension programs operated by the federal government for those who are or have been its employees. Most important are the pension provisions for those under federal Civil Service, for retired career members of the armed forces, and for war veterans.[20] Pensions for war veterans not career members of the military are wholly dependent upon disability or handicap, not upon age. They are paid by the Veterans Administration. They have been earned by extraordinary service and therefore are pensions in that sense. But since no money has been paid in by the individual to build up a fund, they are not pensions in the contributory sense. They will be an important aspect of the economic security of older people, however, from perhaps 1965 until twenty or thirty years later, when a large number of veterans who will reach sixty-five will have sufficient disability to warrant some pension payments.

The O.A.S.I. program has received many criticisms on the grounds of its inadequacy. The two main points are that too many workers are excluded and benefits are too low. We have already discussed the first. As to the second there can be no doubt that the benefits are extremely low. When the Social Security Act was passed in 1935 the top possible benefit figure of $85 per month looked rather good. Now that the value of money has been cut nearly in half this top benefit would purchase only about $40 or $50 worth of goods and services at 1935 rates. When it is recalled that the average benefit now being received is only $25 per month, it means that the average beneficiary can purchase only about $15 worth of goods and services at 1935 rates. This is very far from what proponents of the Social Security Act intended as minimum security in 1935.

The low level of benefits is brought more sharply into focus in comparison with the average level of payments under old-age assistance, which is public aid according to need, involving no past contributory payments by the worker. The average payment under old-age assistance is now about $35 per person a month, more than that under O.A.S.I., which may have to carry more than one person in a family.[21] This does not mean of course that relief payments are too high. But a pension system hardly appears to have achieved the goals of minimum security if the average benefits it pays are less than what is required merely to keep body and soul together.

Still another deficiency of the present system is the losses which many workers incur in transferring from one kind of employment or employer to another. For instance, if a man has worked for several years in a job which is covered by O.A.S.I. and then takes a job which is not covered, he will lose entirely his right to benefits provided he has not worked the minimum number of years in covered employment required to make him eligible.

We may merely report without opinion or comment other types of criticisms made of the O.A.S.I. Some critics question the effect upon character of compulsory as over against voluntary savings. Others believe the base of support should be general taxes. Others consider the total program inflationary. Some advocate a pay-as-you-go plan, collecting in any single year just enough to cover benefits paid in that year; while others favor building up a reserve according to the actuarial principles which would be followed by a private insurance company. Some political scientists suggest that the whole system offers such far-reaching temptations to political manipulation that this potential power may be used without regard to the state of the national economy. These are complex questions. But our society now seems clear on one fundamental point. However reluctantly and inadequately, it will nevertheless make some provision of an insurance type to put an economic floor under the feet of older people who are not able to work, and it will do this through the offices of the federal government when the need is not being cared for by private industry, voluntary co-operation, or by units of state and local government.

The second provision of the Social Security Act which applies directly to older people is Old Age Assistance. This is not, in contrast to O.A.S.I., administered directly by the federal government, but by the states which receive federal grants-in-aid for this purpose. It is a relief, or means-test, program. Need must be demonstrated. The federal government sets certain standards which the states must meet. If these are met it then grants an amount equal to that put up by the state, up to a certain maximum.

As interpreted by the Bureau of Public Assistance of the Federal Security Agency, the basic principle of Old Age Assistance in the Social Security Act itself is that assistance is a right rather than a concession.[22] The needy individual has a minimum claim upon the resources of the community solely because of his need and of his dignity as a human being. As broad standards of eligibility, the federal government requires that the person must be over sixty-five and in actual need, but the definition of need is left to the states.[23] Persons residing in private institutions (like church homes for the aged) are eligible for assistance under some conditions, but not those in public institutions (like mental hospitals or public institutions for the poor or old). Federal standards also require that payments must be made in cash, not in goods or vouchers or scrip. While the payments are made on the basis of need as determined in each case by preparation of an individual budget, the management of the money is strictly in the hands of the individual. A state may establish residence requirements for eligibility, but the federal standards prohibit it from requiring more than one year's continuous residence and more than four other years of nonconsecutive residence within the past nine years. Some states have no residence requirements; some apply the maximum allowed; and others are in between.[24] Federal standards prohibit any person from being deprived of assistance because of insufficient length of residence in any political unit less than the state itself. A man could not be barred from relief if he moved from Chicago to Peoria on the ground that he had not lived long enough in Peoria, provided he had established the required residence within the state of Illinois.

The funds used by Old Age Assistance are raised by public taxation, state and federal. The federal government pays two thirds ($10) of the first $15 of the average monthly payment made by the state to the individual, plus one half of the remainder of the total payment up to a maximum of $50.[25] The recipient of course receives but one check, not two, made out to him by the state government, not the federal. If a man is to receive a $60-per-month check, the federal government will pay $27.50 and the state $32.50. It should be noted that these proportions are figured on the average rather than for individual cases. The federal standards put no upper limit on what states may pay to individuals, but only upon the amount the federal government will grant to the state government. Surplus commodities or other noncash benefits may be given to persons by the states if they wish, but they must be over and above cash payment and not as a part of it.

The right of appeal on decisions involving old-age assistance is recognized, and there are provisions for impartial review. The individual has a right to question administrative procedures, to protection of information about himself, and to equitable treatment under the law.

The chief criticism of Old Age Assistance is that it still bears the charity stigma despite the attempts to counteract this. It is also criticized because of the wide range of payments among the various states. In a few the average payment is less than $20 per month; while in others it is nearly $60.[26] Since the basis of federal participation is proportionate matching of state funds, federal aid tends to be less in total to the poorer than to the wealthier states, although where a state pays on an average less than the maximum the federal government pays a larger proportion of the state's total cost. A third criticism is that it makes no provision for helping certain kinds of older people, for example, transients. Are transients a local problem, as has been assumed, or are they a national responsibility? Still another criticism is that the payments are too low to maintain a minimum standard of living, and that government is too slow in raising cash payments to coincide with rising cost of commodities. There is also frequent criticism of public assistance administration at the local level. While relief administrators have been increasingly freed from political pressure in most places, they find it very difficult to secure qualified case-work personnel on the small administrative budgets with which they have to work.

There are of course state and city civil service pension systems which are too varied to discuss here.

We do well to note that there are governmental programs other than pension and relief systems which contribute to the social and economic security of older people. Federal insurance of bank deposits guards against the loss of small savings being held in banks. Unemployment insurance continues income, tends to protect savings, and helps to allay panic, when a worker has lost one job and has not yet got another. Minimum wage legislation helps to prevent him from being caught in a job which he must keep but which fails to provide a minimum basis for life and health. Indeed any governmental program which moves with some success in the direction of full employment, more dependable annual income, and mitigating the effect of an inflation-deflation business cycle, indirectly helps the worker to have more economic security in later maturity. Governmental employment services help men to be placed in better jobs and more quickly, and thus have a similar effect.

Many research programs, and grant-in-aid programs in the field of health, indirectly bring considerable benefit to the social security of older people. Outstanding work is being done by the Unit on Gerontology, of the United States Public Health Service, in conducting and encouraging research on the medical and health aspects of aging.[27] The Hill-Burton Hospital Survey and Construction Act, a grant-in-aid program to states, is small in amount of funds involved when contrasted with the need, but it looks in the direction of more adequate hospital facilities, especially in the states whose hospitals are now most unsatisfactory.[28] The National Mental Health Act will aid in research, training of personnel, and in certain other ways to learn more about mental illness and provide more trained people to deal with it.[29] Indeed all the public health services of the government contribute indirectly to the social security of older people.

We have already indicated that the benefits available under O.A.S.I. are very low. Since the average benefits now received are less than payments under Old Age Assistance, at the present rate they can hardly even approach a subsistence standard of living, to say nothing of an American standard. It is doubly interesting therefore that the entrance of the federal and state governments into the administration of programs designed to maintain an economic floor seems to have accelerated, not diminished, the trend toward private pension and savings plans. In 1941 there were a bit more than 1,300 group annuity contracts in force, covering about 1,200,000 workers, a 300 per cent increase over 1936.[30] All company plans of this kind now number about 8,000.[31] Such plans tend to stabilize employment, and thus increase social security indirectly as well as directly. Thus far all insurance plans covering hospitalization and medical care have been private, but the former have grown enormously since the early thirties, and the latter are now beginning to develop on a larger scale.

Future trends in social security. It is difficult to predict future trends in social security. Undoubtedly there will be at least some extension of coverage under the O.A.S.I. program. There will have to be some increase in the amount of payments under both the insurance and the assistance programs if minimum essential goods and services are to be provided for all older people. There will probably be a decrease in the number of persons on Old Age Assistance and will certainly be an increase in the number on O.A.S.I. To the consternation of experts in the public welfare field, however, the trend so far has been set in the opposite direction. But this appears to be only temporary.[32]

We may expect the general program to protect basic social and economic security will continue to include both private voluntary and public compulsory elements. The only possible way in which expansion of government programs can be retarded would be by a considerable increase in voluntary or private plans, especially by industry. Although there have been great advances in the private field they appear small in the face of the total need. Short of national catastrophe there appears no likelihood that any political party would ever, in theory at least, go back on the governmental participation in the social security which already exists.

As governmental participation in welfare services has broadened, there has been increasing pressure to give the Federal Security Agency cabinet rank. This will probably take place in less than a decade. There will also be increasing public aid in hospital construction, and in certain types of health facilities and services. Trade unions will undoubtedly play an increasingly large role in the social security picture, both through what they administer themselves and through the recommendation of measures to industry and to government. The measures which a few progressive industries are now exploring, and which will doubtless be followed by others, involving gradual retirement and retirement fixed by functional incapacity rather than chronological age, may have a vital bearing upon fundamental social and economic security.[33] A distinguished citizens' committee is now at work studying the federal social security program, and its report may have a marked influence upon trends.[34]

We can understand the larger problem of social security in our society only if we recognize that it is a minimum, not a maximum, goal. There are pragmatic as well as ethical reasons why it is worth far more to society than it costs. A child who does not need to fear the basic loss of love in consequence of his own actions is infinitely more free to love his parents and become a responsible and self-directing person than is a child whose slightest violation of a taboo is greeted with the withdrawal of affection. Our society has been built, not by men in whom frustration had ousted imagination, but by men who had enough security about their next meal to be able to spin the creative fantasy of factories and mines and ranches. Social security is no enemy of personal initiative and responsibility. It is instead one of the indispensable conditions. In the older people of our society we observe a close relationship between inner security and capacity for creative adjustment to aging. Certainly not all of that inner security is economic, but the absence of basic economic security puts the rest in jeopardy.

If some persons interpret what they receive in time of need as an invitation to dependency, then the whole program is threatened unless there is clear-sighted observation and intelligent attempts to deal with them as the problems they are and not as if everyone would do the same if he had a chance. To refuse such persons any economic support or security at all would not change their basic pattern.

Attitude and opportunity of the churches. There are many legitimate differences of opinion among us as to the extent to which private or public agencies should participate in programs designed to establish minimum security. But Christians are agreed that resources, as well as time and energy, are in trust to them from God, that they are stewards of money no less than of time. They agree further that man is his brother's keeper; and that, since his brother is a whole organism who requires food as well as religion or music, keeping him means economics too.[35] They agree further that exploitation or discrimination for arbitrary reasons—race, religion, national origin, or age—must be attacked.

We do not know what proportion of our people can be cared for by productive workers without lowering the living standard of those who work. The increasing efficiency of productive processes and of workers would permit this proportion to rise at least slowly. But no society can remain in health and support as large a proportion of its people in idleness as was done in the depression of the thirties. As we shall see in the next chapter, there is another factor of great importance, the indication that many older people can continue to do productive work on a full- or part-time basis for years beyond what has been customary, and can thereby profit both themselves and society. An older population is not necessarily an idle population, even in terms of productive work.

In this section we have dealt mainly with the social problems of economic security for older people, rather than with the methods by which the pastor helps particular members of his congregation. We may conclude with brief suggestions on the latter topic. First, a pastor does much if he acquaints himself with the kind of basic information contained in the preceding pages. An astonishing amount of ignorance and confusion exists with regard to available resources. There are indications that not a few parishioners who barely manage to keep alive are in fact eligible for one or another form of assistance, public or private, but are either unaware of that fact, or consider the acceptance of such aid to be so debilitating that they would rather approach starvation. The course for the pastor is plain.

Second, the pastor can help people in his contact with them at all ages to understand the relation of the Christian point of view to the economic problems of the day. This touches larger issues, but it also is related to very personal ones. Attitudes toward money and property do not stand off in watertight compartments by themselves; they too are expressions of basic character. Our "struggling" people whom we try to help through pastoral care are struggling, among other things, toward a new perception of the relation of the economic element in life toward basic inner personal security.

Third, we can of course carry out programs of social education and action. We can recognize the enormous technical complexities involved in the achievement of a social security which tries to stimulate, not destroy, personal initiative. At the same time we can refuse to be led to the position that our goals should be altered because they cannot easily be achieved. It is not too much to say that the present measure of social and economic security which our people enjoy would be cut at least in half if the churches of all faiths had not been vigorously at work, and that the basic improvements of the future are likely to rest in large degree upon the ability of the churches to look beyond the complexities of program to the essentials of need and continue to press toward their goals.

WORK AND RETIREMENT

To understand the problem of work and retirement for older people we need to observe two types of factors, the economic and the emotional. On the one hand, is there sufficient economic security to enable the older person to transfer from a work to a retirement basis when he wants to do so or is forced to do so? On the other hand, what do work and retirement mean to older people? We have already considered the first question in the previous section.

To the majority of workers it seems clear that work is primarily a means of making a living. We have only to think of the many irksome, difficult, and monotonous means by which this is done in order to realize that not all work offers opportunity to be genuinely creative. We do well not to conclude, however, that employment which does not appeal to us may not be satisfying to another person. Whether or not a task is creative depends in part upon the attitude of the worker toward his job and the relationships involved in it.

Nevertheless, willingness to retire, and ability to find satisfaction in retirement, depend to a large extent upon the income, and therefore the freedom, which the worker will have in retirement. Most industrial workers who retire voluntarily after reaching eligibility appear to find satisfaction in it if they have economic security. One study of forty-seven such workers in retirement showed that nine had made an excellent adjustment and twenty-four more were satisfied.[36] Nine were dissatisfied and five were uncertain. None of the dissatisfied group had retired willingly. All but one of the excellent group had looked forward eagerly to the experience. Only one of the dissatisfied group had looked forward to retirement. The main complaint of the dissatisfied was their economic status in retirement. Activity in retirement was correlated with satisfaction. Those who participated in activities tended to be more content than those who merely read or stayed at home. The surveyor felt that the giving up of gainful employment by these former industrial workers tended to be much less disturbing than would be true of a group, for example, of professional workers. The latter tend to find a large source of their emotional satisfaction from their gainful employment, while the industrial workers appeared to do so in much smaller degree.

In examining attitudes toward work and retirement we do well not to emphasize them at the expense of minimizing economic security, for low income or economic insecurity restricts freedom, hampers activity, and tends to isolate one from social contacts. There are also the spiritual losses, the tendency to lose self-respect and a feeling of worthfulness and meaning. Especially a person who has all his life been combating an inner desire to be dependent but who has managed not to be overwhelmed by it may find economic insecurity humiliating or even catastrophic. Low income also limits the quality of medical and other physical care one is able to have, and increases one's worry about what might happen if more sickness should come.

Even if economic security were universally assured, however, retirement would still present many problems. Some of these arise out of the degree to which many people get a major part of their emotional needs taken care of through their work, and fail to develop means of satisfying such basic needs in ways that can be continued after gainful employment stops. Our society places a high premium upon work as a duty and as something good in itself.[37] This cultural pressure upon the individual may indeed tend to make him more self-reliant economically. But it may have another consequence of less constructive character. There appear to be a large number of persons who cannot be said to enjoy their work in any deep sense, but who feel guilty or at least restless and dissatisfied when they are not working. They may never take a vacation, or merely work at exercising when they do. Although they may go through the motions of play or fun or social intercourse which has no purpose beyond friendship, they do not feel quite at home in such activities. This does not mean that work is taken more seriously or carried out more productively. It may mean that frustration in other areas of life has led them to compulsive attempts to compensate in that area where compulsiveness draws least social disapproval. Or it may mean that the work represents a kind of appeasement of their inner desire to develop their creativity, as if they were to say, "You can't say I haven't tried." If such persons are retired, or even if they seek retirement voluntarily believing that they can then rest, they are likely to interpret retirement as rejection, and react with bitterness. Since their work has been the chief allayer of anxiety, its absence brings the anxiety out; and the pattern of expression (such as open resentment, withdrawal, and so forth), which has all along been basic, asserts itself.

Work also has much to do with status in our society. If status is not found in a particular job it may nevertheless be found in association with a well-known or powerful company or with an institution or a profession. Retirement therefore may mean a surrender of status, by undermining the illusory identification of one's humanness and self-respect with his status. Some jobs satisfy unhealthy needs, preventing people while working from altering those needs, as in a job where one need have no contact with other people, or where he can overtly dominate others, or where he never has to exercise initiative. When such jobs are given up the person may be inwardly compelled to try to satisfy his warped needs by working on his family or friends as he once worked on his job.

Retirement is often brought about by disability. When this occurs in later maturity and forces loss of the old job, the tendency to give in to the handicap, which is always present in the newly disabled person, is accentuated. Yet the need for creative expression remains. There are few impairments which cannot be compensated for in some measure to restore a function, even if the structure cannot be made to work.[38] The blind can read Braille; the deaf can learn lip reading; the armless can learn to perform many functions with their feet or mouth. A great deal is known now about rehabilitation.

The difficulty is not with the techniques of functional rehabilitation, but with society's notion of its purposes. So far it has been considered almost entirely in the context of productive employment. A young person with a handicap can be taught to compensate for his loss and go back to work. Doubtless this is true for many older people. But the impairment in later maturity may mean inability to take gainful employment even if rehabilitation brings back the function which impaired structure destroyed. Whether our society will see that it is as worth while to teach Braille to the older as to the younger blind person will depend in part upon the church. Is rehabilitation for production or for persons?

Authorities are generally agreed that a gradual tapering off, or a transfer to another type of work that is within the limits of the aging worker's capacity, are usually better than abrupt and complete retirement. They are also agreed that there is no humane or scientific ground for enforced retirement of all workers in any particular occupation or industry strictly on a chronological basis. Arbitrary retirement causes both industry and society to lose the potential productive capacity of older workers, and retains others beyond their period of usefulness. The main reason for the adoption of a particular chronological age which applies to all persons is ease of administration. Such a rule puts the time of retirement on an impersonal basis, and frees the administrator from criticism of favoritism and injustice, and also from the need for making decisions.

The administrative difficulties in a more rational plan would be very real, but it would require a deep-seated brand of cynicism to consider them insuperable. Industry has already begun to do some research on personnel matters. It is not impossible that ways can be found for testing a worker's capacity to handle this or that type of job. That, when considered along with the worker's expressed desire to retire or continue working, would provide both a more humane and more productive method of determining the time of retirement than now exists.

Many industries are now setting a minimal age for retirement with benefits (apart from retirement on disability), but permitting the worker to elect to work for an additional number of years if he wishes to do so and can handle the job. Usually the minimal age is about five years before retirement becomes compulsory.

More industries are using careful job placement service and on-the-job training programs. This helps the older worker, as it provides machinery for shifting him, if need be, to another job which is more in line with his capacity and limitations. There seems no reason why the programs of counseling, education, health care and recreation which are sponsored both by industries and trade unions cannot eventually include preparation and guidance about retirement.

Perhaps the development of sheltered workshops and community centers where older workers can continue the activity to which they are accustomed, or else learn new skills, may be part of the answer to some of the problems of retirement. A camp in Maine for old men enables retired lumberjacks to participate in a project where they can be socially significant in the kind of environment they have known and loved all their life.[39]

The church can play a part in preparing people for retirement and in helping them to find creative, constructive activities to fill in their leisure hours. In its educational program it can help persons anticipate the kind of problems they will face when they reach the age of retirement. It can help to teach them how to use leisure constructively by means of classes, lectures, and planned opportunities to practice the arts of leisure. To those for whom work is a compulsion, rather than a means of livelihood and of creative achievement, it can bring perspective and consequent help. By developing an interest in the service projects of the church it can provide creative outlets for the energies of older people. But it needs to go beyond needlework and kitchen work for women to the kinds of service which diminishing physical capacities do not render so obsolete.

In some cases the church may take an active part in providing the sheltered workshops and income-supplementing jobs that older people often need. The Goodwill Industries are an example of this kind of activity.

Always the church can insist that persons come first, and that a society which uses the strength of its workers must also assume some responsibility for them when that strength has waned or disappeared.

12

SOCIAL and WELFARE SERVICES

In considering the social and welfare services which are available for or are needed by older people, we may distinguish four broad types. They are based on degrees of functional capacity, that is, of ability of the older people to care for their own needs.[1] We shall discuss these groups in turn: (1) those capable of self-care, (2) those needing some supervisory or attendant care, (3) those needing medical and nursing care, and (4) those needing custodial care.

Approximately 40 per cent of those over sixty-five belong in the first group, the remaining 60 per cent requiring at least something which they cannot manage for themselves, and hence falling into one of the other three groups.[2] The overwhelming majority of the 60 per cent, however, require nothing more than can be supplied by relatives or friends with whom they live, by occasional visits to the doctor, and the counsel which might occasionally be required as new problems arise. Contrary to the general impression, the proportion of older people requiring intensive special care is small in relation to the total number. A 1934 study of persons on old-age assistance who were over seventy years of age showed that more than three fourths either had no disability at all or were able to travel about by themselves.[3] Less than 5 per cent were bedridden or confined to a chair, although about 22 per cent were in one way or another confined to the home and yard.

OLDER PEOPLE CAPABLE OF SELF-CARE

It is now generally agreed that older people who are capable of self-care ordinarily may be served best by being helped to live in their own homes in the community of which they are a part. The exception to this, as we shall note, is when they themselves desire some congregate type of living arrangement. That is, the decision should not be an economic matter. The programs of social security which we have described have made it increasingly possible for older people to continue in their own homes. As Gregory Meiksins, a social worker, has pointed out: "The admission of many aging and infirm persons to institutions has been necessitated by lack of services in the community needed by this group to help them remain outside of the institution." [4] As better extramural services are developed it will be possible for a larger proportion of older people to remain outside institutions. We should of course be wary of thinking this means fewer persons in institutions, in view of the accelerating total population of older people and the small proportion of them who have been in homes for the aged.

This group is capable of self-care. But that does not mean that its members are without need of some counsel and guidance and reassurance. First, they need knowledge or a source from which they can obtain knowledge, when it may be required, about any possible social and economic security provisions which are pertinent to them. They need, in other words, assurance that in the event of new financial need they will have an economic cushion. This is another reason for the pastor to have such information available. Referral to a case work agency, private or public, can be made; for it is social workers who are real experts on this type of information.

Second, this group needs assurance that adequate medical and nursing care facilities will be available if needed. Unfortunately this assurance cannot always be given since some types of facilities are lacking everywhere, and others are missing in particular districts. So long as there are not enough hospital beds, doctors, nurses, clinics, and funds to provide all needed health services, some of the security of otherwise self-reliant older people will be threatened. There is evidence that some of the added cost which such additional facilities would require would be offset if there were more emphasis on preventive services. More clinics, which are cheaper, tend to mean fewer hospital-bed-days, which are more expensive.

Third, if the older persons who are capable of self-care are nevertheless confident that there is some one place to which they can go for help on any problem that may arise, a tremendous source of worry is removed. Such a resource need not be expert in that in itself it must provide needed services. But it must be able to get the person in need in contact with the agency which can help. The local pastor is ideally suited for this central resource function if he knows the resources of his community.[5]

OLDER PEOPLE NEEDING SOME SUPERVISORY OR ATTENDANT CARE

This is the group which does not know its own strength. It needs help in finding it. Its members have more resources to care for themselves than they can realize without some counsel and assistance in discovering and using them. Case work care by trained social workers may enable these persons to live in the community and move under their own steam much longer than otherwise. Such supervisory care is preventive and educational in character. Compared to the expensive alternative of institutionalization it means considerable financial saving. It can also do much to support and encourage self-respect, and hence protect personality.

Case work is a good deal more than friendly visitation, and the social workers are altogether right in insisting that it is a profession requiring a high order of knowledge and skill.[6] It requires knowledge of community resources in a detailed fashion which not even the pastor can approach without two or three years of special training, an understanding of human needs which is not dissimilar to that required by the pastor in the dynamics of his work with individuals, skill in teaching people to use social as well as personal resources creatively, and time to follow through. Even if he had all the training, which he has not, the pastor would not have the time for this kind of helping. Sometimes the pastor can perform, as needed, a kind of "case work first aid." But as with first aid to the injured body, this tends to be helpful in proportion to the recognition that what one is doing is first aid and not doubling for the physician.

Some pastors wisely establish a relationship with a case worker as an informal adviser on problems of this kind. At least fifteen councils of churches in larger cities have trained persons on their staffs who can quickly guide a pastor to the case work and other services available. Some communions, chiefly the Lutheran and Episcopalian, maintain case work agency services in larger cities.[7] If the pastor realizes that his job is to get the person to the point where he is ready to accept and profit from such supervisory and counseling service and then get him in contact with it, he can be relieved of the necessity of having to become an expert himself.

We have considered the persons who can profit from at least some occasional supervisory care, but who live in their own homes. Case work services seem to be the answer for them. Another group of those who can profit from supervisory care need more than case work service, what we may call the benefits of partially congregate living or of special private housing facilities. These folks can get around and take care of most of their needs, but a few housing conveniences or the presence of some nearby cronies would make an immense difference in their lives.

If the larger new housing developments, either of apartments or small homes, had a few wings or units designed especially with the needs of older people in mind, some persons would thereby be given such an added sense of security that they could continue active for a much longer time. One thinks, for example, of apartments requiring no stair climbing at all, the elimination of anything requiring use of a step ladder, special bathtubs to promote safely, and many other devices whose purpose would make them far more than gadgets or luxuries. At the present time public housing developments are limited to families (defined as more than one person, either blood relatives or married couples), which not only keeps out single or widowed older people, but prevents two or more friends from moving into a single unit.

A wing in a housing development might be set aside for older people, with one or two-room apartments, bathroom, and kitchenette. Cafeteria service and nursing supervision might be arranged on a corporate basis. The Community Service Society in New York developed the Tompkins Square Apartments for older people in New York city, and the Home for Aged and Infirm Hebrews operates a similar apartment building. Both have been successful. Cottage colonies have been tried successfully in a few places, at Millville, New Jersey, and at several places in the Southern and Western states. There is rising church interest in such colonies. The Methodist Board of Hospitals and Homes hopes to stimulate Methodist interest and activity along this line. The expense of their construction and maintenance is likely to continue to be prohibitive in cities, and perhaps in most Northern communities, where the need for insulation and heating increases costs. In the warmer climates they are more practicable. Still another type of facility is for boarding homes in which older people would in large part care for themselves and yet enjoy a partially congregate form of living. It will continue to be difficult to have such boarding homes until there are adequate facilities for taking care of people when illness, especially chronic illness, strikes. A boarding home that can do this is no longer a boarding home but a hospital, even if it operates without hospital facilities.

There is a trend among the most progressive private institutions for older people to make of their waiting lists a nonresident or outpatient clientele. These persons are given access to various facilities, such as medical and case work service, and have the assurance that under given circumstances they can be admitted at once to the home, temporarily or permanently, depending on the nature of the new need. The Peabody Home in New York city was the pioneer, and other institutions are following its excellent example. Such a program can enable institutions to help many more people without marked increase in cost and especially without new capital investment.

Public welfare agencies are now taking the lead in establishing various types of home care services for older people, which were first developed with WPA funds. Under such a program visiting nurses, visiting housekeepers, visiting occupational therapists, and other types of visitors go into the private homes of older people and provide the specific services needed to enable them to remain there rather than having to be institutionalized. It is a good deal less expensive to the public purse than are public institutions, not only in maintenance costs but in the elimination of capital investment.

Besides the older people who live in private homes, and those who could do best with a partially congregate type of residence arrangement, there are those who prefer congregate but not institutionalized living for the companionship which it affords. Such small, homelike homes are sponsored, for example, by the Benjamin Rose Institute in Cleveland and by the Presbyterian Church in Newville, Pennsylvania. Certain other church institutions also fall into this group. Such homes can be located right in the community, and can maintain an intimacy not possible to larger institutions. It is not a question of setting such small homes against institutions and deciding that one is better than the other. They meet the needs of two different types of persons. This incidentally underscores the need for case work advice and service in dealing with older people; for clarifying a point like this is exactly what the case worker is trained to do.

Wherever the group of older people may live who require or want some kind of supervisory care, they can all profit from attention to their possible need of special facilities. The person with a heart condition who lives alone, the woman afflicted with arthritis who can do only part of her own housework, the man who is losing his sight, the harmless person who is failing in mental capacity—all may be able to get along quite well if some small extra facility or service is provided. They do not need constant medical or nursing care. Most of them now live with relatives, whose lives are not infrequently made much more difficult if there is no expert advisory service to help the older person directly, and to help him indirectly by interpreting his needs to them.

We turn now to institutions for older people. Some of these, as we shall see later, take care of older people in groups 3 or 4, those needing constant medical and nursing care, and those needing custodial care. But by far the greatest part of the population of institutions for older people is made up of those who can care for themselves in most respects but who need some degree of help or guidance.

To the question "Who needs institutional care?" there can be no clear-cut or simple answer. Do we mean who would like it and profit from it? Or who cannot get along without it? Or who must have it because the facilities have not been developed which would enable him to continue to live in his own home? Our society is still inclined to believe that institutional care of almost any kind, except temporary hospitalization, is the last desperate resort of the down-and-out, a sign of failure, and an admission of rejection. This plainly is not true. Not only can institutional living be very much more satisfactory for many older people, but it can sometimes carry out easily a function which, if the person continued to live in the home of relatives or friends, would place an intolerable burden upon them. The pride which prevents children from putting their aged mother "away" is a commendable moral trait, but its pertinence may have to be revised if one has ever seen the way a first-class institution for older people can be run.

When the care of the aged becomes too much of a burden, resentment is likely to arise, and with it feelings of guilt over the resentment. This resentment may be repressed and directed at other members of the family. Sometimes older people themselves feel terribly guilty and depressed at being a burden. Others use illness as a weapon to get what they want, or in their incapacity resort to temper tantrums. Some families refuse to do other than to have the patient in their homes because they are afraid of being criticized, although all would be benefited by a different arrangement. Sometimes a member of the family may get emotional satisfaction out of being able to dominate an aged parent or in playing the part of a martyr. Again an older person may be taken to doctor after doctor in the vain hope of finding some miraculous cure for an incurable disease.

The minister can help here in bringing light and in interpreting the complexity of emotions and attitudes surrounding such relationships. He may help in finding a more suitable arrangement, if one exists. He may give reassurance and support to certain decisions the family is forced to make.

A psychiatric social worker, Flora Fox, says that the main sources of friction between children and their aged parents are: (1) tyrannical behavior by the older person to secure attention; (2) irritations arising out of need for such special care as a diet; (3) deafness which results in the older person's growing more suspicious; (4) marked differences in cultural standards and education; (5) resistance of the older person to new customs; (6) financial dependence which is irksome to both sides; and (7) the coddling son or daughter who insists on overprotecting the parent. She adds:

> Old people can be happy in their children's homes when they are accepted as part of the family circle, participating in its joys and sorrows; when they are well; when they have within themselves a capacity for living an active and varied life; if they have been able to face and to come through their own life crises serenely and are now able to accept gracefully their old age with all its implications of diminishing power.[8]

An institution, as a good many homes for older people have discovered and put into practice, does not need to be characterized by beds arranged in dormitories, lack of privacy, meals served at ungodly hours, and enforcement of a curfew. Some progressive church institutions operate increasingly like good residence hotels and less like European boarding schools for adolescents. They may have private rooms for everyone, good if not fancy meals attractively served at normal hours, recreational facilities of the kind these particular older people enjoy, small visiting rooms where conversations can be private, free access of guests from room to room within the limits of antinoise ordinances, smoking in designated places for guests who enjoy and are permitted it, permitting those physically able to come and go as they please, and so forth. None of these things is a matter of great expense, and some require no extra expense at all. As more institutions clarify their conception of what they exist for and what their older people need, and fit these two together, there is bound to be still more movement in this direction. Already great progress has been made.

In 1939, the latest date at which the United States Department of Labor made a survey of institutions for older people, a total of 1,327 were reported.[9] In 1947 *Fortune* estimated the number had grown to 1,500. Of the 1,327 institutions noted in the 1939 report, 537 were church-sponsored, although there is some evidence that a few other homes were also in fact church-sponsored. Of these institutions 333 were reported as Protestant, 148 as Roman Catholic, and 56 as Jewish. However, in capacity the figures show a different proportion. While the number of Protestant church homes compares favorably with the Catholic figure, their total capacity is less. The Roman Catholic capacity was 17,975 and the Protestant only 15,923. Jewish capacity was 6,082, by far the largest proportion in relation to total population of the group. Since there are more Protestant institutions with smaller capacity it is clear that this means, on the average, smaller institutions under Protestant auspices. If we were to begin to build these homes now, smallness would be a disadvantage because of the greater capital investment in relation to costs per person. But since most of them are paid for, it means that many Protestant institutions have a unique opportunity to capitalize on their small size by meeting the needs of those who prefer congregate living in a more intimate pattern than the large institutions make possible, and who do not require elaborate services such as nursing and medical care.

It is difficult to be certain of all the trends in Protestant institutions for older people, for not all the figures are available.[10] The number of homes is increasing, however, and we estimate that this is an average figure, for all the Protestant denominations, of about 12 per cent to 15 per cent increase since 1939. The Methodists, for example, grew from 47 in 1939 to 55 in 1948; the Presbyterians (all bodies) from 29 in 1939 to 42 in 1947; the Episcopalians from 47 to 52 in the same period. The total number of persons who can be cared for has also increased, and by about the same percentage. Methodist growth was approximately 17 per cent, but the Episcopalian capacity grew by only about 5 per cent. Thus the increases are spotty and a generalization is not safe. There is, however, a steady trend toward new homes.

During the winter of 1948 the first conference on church homes for older people was convened by the Federal Council.[11] The enthusiastic participation of many administrators and trustees in this conference not only suggests that such fraternal association will be continued, but also that the main effort in the institutional field is in improving available facilities and services. We have noted the large number of older people who can be served by case work services, and the pioneering work that has been done in putting the waiting lists of some institutions on a case work and nonresident membership basis. This trend is likely to increase in Protestant church institutions.

Notably the Lutheran churches through the National Lutheran Council, the Protestant Episcopal Church through its National Council, and The Methodist Church through its Board of Hospitals and Homes, but also other denominations, have recently adopted standards for operation of their institutions for older people.[12] These are proving of great help to local administrators, boards, and staffs as they seek to better and broaden their services. Undoubtedly other churches will move in similar directions.

OLDER PEOPLE NEEDING MEDICAL AND NURSING CARE

The third group of older people is that requiring more or less continuous nursing and medical care. On the whole they appear now to have the most pressing need for which provision has not been made. We should distinguish three types of need: for care during acute illness, in convalescence, and in chronic illness.

General hospital facilities for care of acute illness have been growing not only in number and bed capacity, but also in the number of types of service they can render. In addition strong movements are under way to establish systems of general hospitals in areas now poorly covered. All of these actions will be of great benefit to older people. There are about 450 Protestant hospitals in the United States, a number which, though but half the number maintained by the Roman Catholic Church, is nevertheless an indication that Protestants still have an immense stake in the care of the acutely ill.

The facilities for convalescence are very small indeed, at least at prices most older people can afford to pay.[13] Convalescents do not need the same elaborate equipment and nursing care as the acutely ill, but they do need services which cannot be supplied by boarding homes or other places without daily medical and nursing service.

Then there are the facilities for care of the chronically ill. This is a very difficult problem. Few hospitals have been designed for this purpose; yet the needs of this group now not infrequently threaten service to the acutely ill for whom the hospitals were built. Experts estimate that hospitals for the chronically ill can be operated at about half the cost of hospitals for the acutely ill, patient for patient.[14] It would appear to be in the interest of economy, as well as of the patient, to provide special facilities for the care of chronic illness, instead of using the more expensive facilities of the general hospital.

The pattern recommended by experts is for wings or pavilions for convalescence, as a part of general hospitals; and separate hospitals for the chronically ill, near enough to the general hospital to permit a quick transfer in case a new acute illness develops.[15] Proprietary convalescent and nursing homes can and do help in care of the convalescent and chronically ill, but it is generally agreed that they will not perform the important function potential to them until there is a licensing system and provision for enforcement of minimum standards. This would benefit the better homes as it would tend to drive the poorest ones from the field.

OLDER PEOPLE NEEDING CUSTODIAL CARE

Older people who are disoriented, non-co-operative, and dangerous to themselves and others are in need of custodial care. They may at the same time be in need of nursing care, but the necessity of custodial care takes precedence, and almost automatically excludes them from most general hospitals. Although the great majority of them are not psychotic, most of them sooner or later find their way into mental hospitals. A very large proportion of the total mental hospital population consists of people of this kind. Including the psychotic older people some estimates suggest that up to 50 per cent of the population of state mental hospitals, on the average, is over sixty years of age.[16] In New York state twenty-five years ago only 25 per cent of the new admissions were over sixty-five years of age.[17] In 1947 it was about 40 per cent. This immensely complicates the already difficult job of mental hospital administration.

More recently constructed mental hospitals often have a separate building and facilities for the older people who are not truly psychotic. Some of these folks, we should keep in mind, are as capable of responding to therapy and rehabilitation as are younger patients. Such measures help. But it seems to be a most inadequate long-term answer to crowd nonpsychotic but disoriented older people into mental hospitals so long as those hospitals are already tremendously handicapped by lack of funds, personnel, and morale. The association of a hospital for disoriented older people with a mental hospital would have much to be said for it if the facilities of the mental hospital for treatment were as good in fact as we already know how to make them in theory, or as good as the Veterans Administration mental hospitals now are. So long as that is not the case, the older nonpsychotics and mental patients are penalized together.

THE CHURCH AND SOCIAL SERVICES

The church has two types of function in relation to older people: (1) that which it alone can perform, and (2) that which it performs because it makes a practical decision that it can best do so or because no other agency is doing so. The earlier sections of this volume were devoted to the first type, which are the distinctive ministries of the church. In Part IV we have been considering the second type, that is, the larger questions of a social, economic, and medical character with which the church is concerned but where it is not the sole operating agent.

There is no question that the church will provide some ministry of welfare and social service to some older people. It is already doing so. The question is: How much, how well, and which older people? We do well to recognize first the social service which the pastor performs for his people as a kind of central referring agent. While he may not perform the direct service, he notes the need, helps in creating the atmosphere in which help will be wanted and its nature understood, and establishes contact between the person and the expert source of help. Especially with older people the importance of this function should not be underestimated.

We have indicated that the church has a large and growing stake in institutions for older people, which are steadily improving in quality of service rendered. Through nonresident services they will expand the number of persons served, and increase the likelihood that the persons who enter as residents are those who can most profit from the institution. As it has done in most other fields of welfare, the state will probably increase its services to older people including institutional services. But the public institution, however well managed, can rarely do the pioneering which is always within the grasp of the private institution with imaginative leadership. Since much experimentation is needed in the field of care for older people, church homes have an immense opportunity.

The local church and pastor can help by understanding the needs and throwing their support behind soundly-conceived programs of expansion of social service facilities in the community, in co-operation with existing public and private agencies of all kinds. If they are active in support they will be allowed a voice in the orientation of such programs. If they hold back on essential points they may forfeit their right to criticize.

Where the need is acute and apparent the church or the minister can through a program of education stimulate, sponsor, and support the formation of a co-operative nonprofit agency in the community to meet a particular need.

Under some circumstances a church or group of churches that have the strength and capacity may be able to organize a needed agency themselves, such as a small home for the aged, a nursing home, a convalescent home, or a counseling agency. A few city and county councils of churches are now exploring the possibilities of homes for the aged.

Finally a local church and pastor can encourage individuals to look upon the field of the social services as a Christian vocation through which they can serve the Kingdom of God as nurse, physician, social worker, welfare administrator, occupational therapist, recreation director or visiting housekeeper.

The goal of welfare work has nowhere been better stated than in the sixty fifth chapter of Isaiah.

> Over Jerusalem will I rejoice, I will exult in my people.
> No sound of tears, no voice of crying, shall ever be heard in her;
> no babe shall die there any more in infancy,
> nor any old man who has not lived out his years of life,
> he who dies youngest lives a hundred years,
> anyone dying under a hundred years must be accursed by God.
> They shall build houses and inhabit them,
> they shall plant vineyards and enjoy the fruit;
> the home they build, others shall not inhabit,
> what they plant, other men shall not enjoy.
> My people shall live long, as lives a tree.
> Long shall my chosen folk enjoy their earnings,
> they shall not work in vain, nor rear their children to die suddenly,
> for they are a race whom the Eternal blesses, and with them shall their children live.
> Ere ever they call to me, I answer and while they speak I hear.
> Wolves and lambs shall browse together, lions shall eat straw like oxen;
> none shall injure, none shall kill, says the Eternal, on my sacred hill.*

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* Isa. 65:19-25. From *The Bible: A New Translation,* by James Moffatt. Copyright 1935 by Harper & Brothers. Used by permission.

NOTES

Chapter 1: A NEW FRONTIER FOR THE CHURCH

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18. Louis I. Dublin and Alfred J. Lotka, "Trends in Longevity," *Annals of the American Academy of Political and Social Science,* January, 1945.
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Chapter 3: THE AGING PROCESS

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Chapter 4: THE CHURCH AND THE AGING PROCESS

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2. Charles Wesley.
3. See Seward Hiltner, *Religion and Health* (Macmillan, 1943); Carroll A. Wise, *Religion in Illness and Health* (Harper, 1942).
4. See Karen Horney, *Our Inner Conflicts* (Norton, 1945).
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Chapter 5: THE FOUNDATIONS OF PASTORAL CARE

1. See Chapter Seven for a discussion of the method used in keeping records in this firsthand study of pastoral relationships.
2. The literature of pastoral care is almost as old as pastoral care itself. However it is only in recent years that there have been publications based on and reporting firsthand studies. Most of the literature tends to deal with pastoral work either from the viewpoint of dynamics or from the viewpoint of methods, but not of both together. Actually it ought not to be an either-or approach. For instance, books like Richard C. Cabot and Russell L. Dicks, *The Art of Ministering to the Sick* (Macmillan, 1936) and Russell L. Dicks, *Pastoral Work and Personal Counseling* (Macmillan, 1944), are principally concerned with the "art" of ministering, or how to do it. While the authors are certainly aware of the motivations for behavior, and the dynamic meaning of the relationship between pastor and parishioner, this is dealt with only slightly in their discussion. They make frequent references to contacts with people, and give suggestions as to what the minister should do, but they fail to make explicit why it should be done. There seems to be an underlying idea that if the right method is used the pastor will understand the parishioner. The danger in this is of course that methods become the dictum for pastoral work rather than understanding.

   From the point of view of dynamics, or the understanding of people, there has in recent years been much good literature. For example, there is Anton T. Boisen, *The Exploration of the Inner World* (Willet and Clark, 1936), Rollo May, *The Art of Counseling* (Cokesbury, 1939), and Carroll A. Wise, *Religion*

In Illness and Health (Harper, 1942). These books deal primarily with the understanding of the individual, and from that point of view they are notable. However, they do not consider operationally what the pastor may do with his understanding in pastoral relationships. In this sense they deal with the parishioner's problems "out there," even though the sources from which they gathered their information were actual pastor-parishioner relationships.

Seward Hiltner, in *Pastoral Counseling* (Abingdon-Cokesbury, 1949), has attempted to show the relationship of dynamics to approach and method through the use of extensive case material gathered from various sources. We believe that our volume contains the first consideration of a pastor's attempt to unite an eductive approach and method with a knowledge of dynamics, and to make both explicit.

3. In *The Exploration of the Inner World* (Willet and Clark, 1936), Anton T. Boisen has pointed out that acute crisis experiences, even those seen in a mental hospital, are purposeful attempts at reorganization of the self. Sometimes these attempts at reorganization are successful, but at other times they lead to deterioration. Boisen likens these crisis experiences to fever or inflammation in the body—they are manifestations of nature's attempt to heal. Boisen's work deals primarily with the acute psychoses, and he sees them as having an entirely different meaning from psychoses which are predominantly withdrawing or concealing.

   Karen Horney, in *Our Inner Conflicts* (Norton, 1945), makes the point that "life itself is a very effective therapist." She adds, however, that the experiences which may change the direction of life cannot be determined by one's own decision. She goes on to say: "Life as therapist is ruthless; circumstances that are helpful to one neurotic may entirely crush another."
4. In *The Neurotic Personality of Our Time* (Norton, 1936), Horney points out how the "neurotic need for affection" stems from inner feelings of weakness, helplessness, and loneliness. She says that one of the outstanding characteristics of such persons is their inability to love or to have positive relationships with others. Her point is that this need is not the normal need for affection, but is the person's attempt to reassure himself, because of inner feelings of worthlessness and uselessness, feelings of worthlessness and uselessness which stem perhaps from guilt over deep hostile feelings.
5. Rollo May, in *The Art of Counseling* (Cokesbury, 1939), deals with the internal problems a pastor or religious counselor has to face.
6. In *The Art of Ministering to the Sick* (Macmillan, 1936), Cabot and Dicks consider the pastor-parishioner relationship as three-dimensioned, including God. They suggest that the purpose of the third dimension is to prevent the two from becoming intimate, or to prevent the forming of an emotional dependency. This sounds much as if God were hauled in to "police" the relationship. At this point we prefer the more positive approach that God is present through understanding-love—the divine agape—and in the symbols of the church, not to police the relationship, but as a means of grace whereby the parishioner comes to find himself becoming less anxious and free from his former compelling conflicts.

Chapter 6: PRINCIPLES AND METHODS OF PASTORAL CARE

1. Flanders Dunbar, in her study of the psychic factors in physical illness, *Psychosomatic Diagnosis* (Paul B. Hoeber, 1943), tells how accident proneness was discovered almost accidentally.
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3. The technical use of the terms "eductive," "educe" appear in Seward Hiltner's

Pastoral Counseling (Abingdon-Cokesbury, 1949). The term "eductive" has the same general root as "education," but education has come to have a specialized meaning. The term "eductive" means a drawing out or evoking. By "eductive" we attempt to identify a more general and basic principle of helping than other counselors have suggested by such terms as "nondirective," "client-centered," etc. There may well be occasions on which one could be non-nondirective and still be eductive.

4. Anton T. Boisen, in "The Minister as a Counselor," *Journal of Pastoral Care,* Vol. 2, No. 1, writes: "Without minimizing the importance of technique, or skill, I am more and more impressed by the fact that psychotherapy is not dependent upon any particular technique, but upon a relationship between therapist and patient which involves trust on the part of the one and understanding on the part of the other."
5. John L. Nixon and Seward Hiltner have collaborated on a pamphlet *Community Help in Pastoral Problems* (Federal Council of the Churches of Christ in America, 1948), which makes positive suggestions how the minister can best use the resources of the community in health, legal, financial, vocational, and family relationship problems.

Chapter 7: A PROGRAM OF PASTORAL CARE

1. See pp. 89-92.
2. Anton T. Boisen, *The Exploration of the Inner World* (Willet and Clark, 1936). We have previously called attention to Boisen's work on the struggles found in psychotic patients. See chapter 5, note 3.
3. John Macmurray, in *Reason and Emotion* (Appleton-Century, 1936), and Karen Horney, in *Are You Considering Psychoanalysis* (Norton, 1946), both have excellent discussions of the difference between functional relationships and personal friendships. Personal friendship has no motive beyond itself. That is, the relationship of friendship exists for the joy and satisfaction of the participating individuals. It is the natural interpersonal relationship in which human beings share their joys and sorrows. Functional relationships, as in pastoral care, exist for the purpose of helping the parishioner help himself. In other words it is a limited or defined friendship.

Chapter 8: THE FUNCTIONS OF GROUP LEADERSHIP

1. For a discussion and description of group work as practiced in nonchurch agencies see Grace Longwell Coyle, *Studies in Group Behavior* (Association Press, 1937); S. R. Slavson, *Creative Group Education* (Association Press, 1938); Joshua Lieberman, ed., *New Trends in Group Work* (Association Press, 1939); B. Baxter and R. Cassidy, *Group Experience: The Democratic Way* (Harper, 1943). See also the *Proceedings* of the annual meeting of the American Association of Group Workers, or *The Group, In Education, Recreation, Social Work,* a bimonthly magazine published by the A. A. G. W. In the field of religious education see especially George A. Coe, *A Social Theory of Religious Education* (Scribner, 1922); Arthur L. Swift, Jr., *New Frontiers of Religion: The Church in a Changing Community* (Macmillan, 1938), chap. 19, p. 149.
2. See almost any standard text on sociology, particularly Carl Clarke Zimmerman, *The Changing Community,* Social Services Series (Harper, 1938).
3. *Population Problems:* A Cultural Interpretation (American Sociology Series, American Book Co., 1943), p. 298. Quoted by permission.
4. For a discussion of the relation of denominations and local churches to social stratification see Liston Pope, *Mill Hands and Preachers,* a study of Gastonia

(Yale Studies in Religious Education, Yale University Press, 1942); H. Richard Niebuhr, *The Social Sources of Denominationalism* (Henry Holt, 1929). For a general discussion of the relation of religion to social patterns and movements a study of Joachim Wach, *Sociology of Religion* (University of Chicago Press, 1944), is especially rewarding, Chapter VI, "Religion and Society" being pertinent to the discussion of social stratification. See also Murray H. Leiffer, *City and Church in Transition* (Willet, Clark, 1938).

5. Joanna Colcord, *Your Community, Its Provisions for Health, Education, Safety, Welfare,* new ed. (Russell Sage, 1947), is particularly helpful. Also Anton T. Boisen's manual *Problems in Religion and Life* (Abingdon-Cokesbury, 1946), suggests things to look for in a systematic analysis of the community.
6. See Chapter 1, note 5.
7. *So You Want to Help People* (Association Press, 1947).

Chapter 9: PRINCIPLES AND METHODS OF GROUP WORK

1. George H. Mead, *Mind, Self, and Society,* from the standpoint of a social behaviorist (University of Chicago Press, 1934); James S. Plant, *Personality and the Cultural Pattern* (Commonwealth Fund, 1937); and Karen Horney, *The Neurotic Personality of Our Time* (Norton, 1937).
2. W. Lloyd Warner and Paul S. Lunt, Yankee City Series, *The Social life of a Modern Community,* Vol. 1 (Yale University Press, 1941); Vol. 2, *Status System of a Modern Community* (Yale University Press, 1942); and W. Lloyd Warner and Leo Srole, Vol. 3, *The Social System of American Ethnic Groups* (Yale University Press, 1945). See also Robert S. Lynd and Helen Lynd, *Middletown, a Study in American Culture* (Harcourt, 1937); and *Middletown in Transition, A Study in Cultural Conflicts* (Harcourt, 1937). Ruth Benedict, *Patterns of Culture* (Penguin Books) is rewarding to read.
3. See pp. 166, 173.
4. See p. 157.
5. See pp. 336, 338. Eastside Church, which Pastor Brown serves, has a membership of 125 persons. There are eighty-four families on the mailing list. There are fifty older people in the constituency, only about twenty of whom are at all active in the church. This is an old historic church in a conservative small town. There are hardly any young people in the church. Pastor Brown feels that religion in this town is conventional, not vital, and that the people are cold and clannish.
6. See p. 170.
7. See p. 176.
8. As we see it this process of self-teaching in group work is similar to that already discussed in the section on pastoral work.
9. See p. 179.
10. See p. 131.
11. "A Plea for the Older Client," *Journal of Social Case Work,* April, 1946, p. 144.
12. *"Old Age in a City of 100,000,"* reprinted from *Illinois Academy of Science Transactions,* Vol. 40, 1947.
13. *Changes of Interest with Age* (Stanford University Press, 1931).

Chapter 11: SOCIAL SECURITY AND RETIREMENT

1. See p. 87.
2. F. Ernest Johnson, ed., *The Social Work of the Churches,* a handbook of information (Federal Council of the Churches of Christ in America, 1930).
3. *Ibid.*

4. "The Social Pronouncements of the Churches" (department of research, International Council of Religious Education, 1939, 203 N. Wabash Ave., Chicago 1, Illinois).
5. *Ibid.*
6. *Information Service,* Federal Council of the Churches of Christ in America, Vol. 18, No. 43, December 30, 1939.
7. *Ibid.*
8. *Op. cit.,* Vol. 23, No. 30, September 23, 1944.
9. *Op. cit.,* Vol. 24, No. 4, January 27, 1945.
10. Paul H. Douglas, *Social Security in the United States* (Whittlesey House, 1939).
11. *Ibid.*
12. *Social Security,* a brief explanation of the Social Security Act, is available from the Federal Security Agency, Social Security Administration, Washington 25, D. C. "A Social Security Reading List for 1947" is available from the American Council on Education, Committees on Education and Social Security, 744 Jackson Place, N. W., Washington 6, D. C.
13. *Information Service,* December 30, 1939. Note 6 above.
14. *Social Security,* p. 3.
15. See Lewis Meriam, *Relief and Social Security* (The Brookings Institution, 1946.) This represents an extremely conservative point of view in its conclusions. See also the *Joint Statement on Social Security,* by the Agriculture, Business, and Labor Committees on National Policy of the National Planning Association. This is Planning Pamphlet No. 33, April, 1944, and may be obtained from the National Planning Association, 800 31st Street, N. W., Washington 6, D. C. Men of various points of view worked together on this. See also National Resources Planning Board, *Security, Work, and Relief,* 1940.
16. *Social Security.*
17. Meriam, *op. cit.,* p. 13.
18. See current issues of *Social Security Bulletin* for most recent figures on O.A.A. and O.A.S.I. payments, which of course change.
19. *Ibid.*
20. *Social Security.*
21. See note 18.
22. Rose McHugh, discussion with denominational executives referred to in note 6, chap. 2.
23. *Ibid.*
24. According to *Social Security Bulletin* for November, 1947, fifteen states require only one year of residence and three states have abolished residence requirements altogether. See latest issues of *Bulletin* for any changes.
25. *Social Security.*
26. *Social Security Bulletin,* March, 1947.
27. "Attack on Old Age Problem Launched by Health Service." *Science News Letter* 38:356, December, 1940. E. J. Stieglitz, "Gerontology Comes of Age," *Science Monthly,* 62:80-82, January, 1946.
28. Several bulletins on the provisions of the act are available from the U. S. Public Health Service.
29. R. H. Felix, "Battle Is Joined," a report on first year and future plans of National Mental Health Program, *Survey,* 83:235-38, September, 1947.
30. Bureau of Old-Age and Survivor's Insurance, *Recent Trends in Private Pension Plans,* Analytical Note No. 17, January 24, 1945. See also "Employee Retirement Plans," *Information Service,* Vol. 27, No. 23, June 5, 1948, and "Employers Recognizing Social Responsibility," *Information Service,* Vol. 27, No. 22, May 29, 1948, for further information.
31. *Ibid.*

32. *New York Times,* December 31, 1946, article by A. H. Raskin, "Relief for Aged Soars in U. S. as Social Security Falls Short."
33. See report of speech by Theodore G. Klumpp, president of the Winthrop Chemical Company, *New York Times,* November 14, 1947.
34. Headed by Edward R. Stettinius, and consisting of seventeen other distinguished citizens, the Citizens' Advisory Council was named as result of Millikin-George Resolution, and appointed in September, 1947. It recommended to the Senate Finance Committee extension of compulsory coverage of old age and survivor's insurance to lay employees of churches and many other groups not now covered. The recommendations were not presented to the regular session of the Eightieth Congress.
35. See the report of the Pittsburgh Conference on the Church and Economic Life, held in 1947 by the Department of the Church and Economic Life of the Federal Council of the Churches of Christ in America.
36. Elon H. Moore, "Industrial Workers in Retirement," *Sociology and Social Research,* 32:691-96, January-February, 1948.
37. Erich Fromm, *Man For Himself* (Rinehart, 1947).
38. See three articles by Howard A. Rusk in the *New York Times*: "New Hampshire Sets Pace in Plans for Handicapped," October 19, 1947; "Curative Workshop Helps Handicapped of Wilmington," May 10, 1947; "Co-operation of Services of Rehabilitation Stressed," May 11, 1947. This last article tells of a directory of rehabilitation agencies, which is available from the *New York Times,* Times Square, New York, N. Y.
39. Earle Douchette, "Where Life Begins at Eighty," *Saturday Evening Post,* April 26, 1947.

Chapter 12: SOCIAL AND WELFARE SERVICES

1. Various types of classification have been suggested, depending upon the interests and purpose of the classifier, that is, physician, administrator of home for the aged, or social worker. See Frederic D. Zeman, "The Functional Capacity of the Aged," in *Proceedings of the 1945 National Conference of Social Welfare* (Columbia University Press, 1945).
2. Zeman, *op. cit.*
3. *Ibid.*
4. Meiksins, *op. cit.*
5. See note 5, chap. 8.
6. Katherine Newkirk Handley, "Social Case Work and Intercultural Problems," *Journal of Social Case Work,* February, 1947; Charlotte Towle, "Social Case Work," *Social Work Year Book,* 1947.
7. National Lutheran Council, 231 Madison Avenue, New York 16, N. Y. National Council of the Protestant Episcopal Church, Department of Christian Social Relations, 281 Fourth Avenue, New York 10, N. Y.
8. "Family Life and Relationships as Affected by the Presence of the Aged," *Mental Hygiene in Old Age,* (Family Service Association of America, 122 E. 22nd St., New York 10, New York, 1937), p. 13.
9. Bureau of Labor Statistics, United States Department of Labor, *Homes for Aged in the United States,* Bulletin No. 677.
10. While several of the denominations collect data annually at a central place many do not. Therefore the only way for a private agency to collect such data would be by a survey addressed to each institution, and this was not deemed either feasible or practicable for the purposes of this study. The Department of Labor makes such a survey every ten years and new figures would be available in 1949 or 1950.

11. National Conference on Protestant Homes for the Aged, Hotel Gibson, Cincinnati, Ohio, February 20-21, 1948, convened by the Department of Christian Social Relations of the Federal Council of the Churches of Christ in America.
12. *Happy Homes for Old Age,* National Lutheran Council, Division of Welfare, 231 Madison Avenue, New York 16, New York; *Suggested Standard for Institutions,* Board of Hospitals and Homes of The Methodist Church, 740 Rush Street, Chicago 11, Illinois; *Selection of Residents for Homes for the Aged,* and *Episcopal Church Homes for the Aged,* National Council of the Protestant Episcopal Church, 281 Fourth Avenue, New York 10, New York. Local councils of social agencies may also be consulted for standards for homes for the aged.
13. Commission on Hospital Care, *Hospital Care in the United States* (Commonwealth, 1947). See also *Directory of Convalescent Homes* recently compiled (without comment or evaluation) by the Burke Foundation, White Plains, New York, with the assistance of the New York Academy of Medicine.
14. *Ibid.*
15. *Ibid.*
16. Oscar J. Kaplan, *Mental Disorders in Later Life* (Stanford University Press, 1945).
17. Albert J. Abrams, in an address to the Welfare Council of New York, *New York Times,* October 31, 1947.

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